THE CHURCHMAN.

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POETRY.

To the Editor of the Churchman.

Dear sir,

In looking over a back number of the "Church of England Magazine" this evening, my attention was arrested by the following exquisite verses, copied, it appears by an editorial note, from the "Southern Churchman." Judging from the deep and peculiar interest which the reading of these lines awakened in a large family circle, I have ventured to send you a copy, in the hope that their republication may be deemed acceptable. The initials can be readily recognized.

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New York, Sunday evening,
21st Nov.

BISHOP MOORE,

Closing the Virginia Convention of 1839.

They clustered round, that listening throng,
The parting hour drew nigh;
And heighten'd feeling, deep and strong,
Spoke forth from eye to eye;

For reverend in his hoary years,
A white-robed prelate bent,
And trembling pathos wing'd his words
As to the heart they went.

With saintly love he urged the crowd
Salvation's hope to gain;
While, gathering o'er his furrow'd cheek,
The tears fell down like rain.

He waved his hand, and music woke
A warm and solemn strain;
His favorite hymn swell'd high, and fill'd
The consecrated fane.

Then from the hallow'd chancel forth,
With faltering step, he sped,
And fervent laid a father's hand
On every priestly head;

And breathed the blessing of his God,
And, full of meekness, said:
"Be faithful in your Master's work,
When your old bishop's dead.

"For more than fifty years, my sons,
A Saviour's love supreme
Unto a sinful world hath been
My unexhausted theme:

"Now, see, the blossoms of the grave
Are o'er my temples spread—
O, lead the seeking soul to Him
When your old bishop's dead."

Far waned the holy Sabbath-eve
On towards the midnight hour,
Before that spellbound throng retir'd
To slumber's soothing power;

Yet many a sleeper, 'mid his dream,
Beheld in snowy stole,
That patriarch-prelate's bending form,
Whose accents stirr'd the soul.

In smiles the summer morn arose,
And many a grateful guest,
From Norfolk's hospitable domes,
With tender memories prest.

While o'er the broad and branching bay,
Which like a flood doth pour
A living tide, in countless streams,
Through fair Virginia's shore:

O'er Rappahannock's fringed breast,
O'er rich Potomac's tide,
Or where the bold resistless James
Rolls on with monarch pride—

The boats that ask nor sail nor oar,
With speed majestic glide,
And many a thoughtful pastor leans
In silence o'er their side;

And, while he seems to scan the flood
In silver 'neath him spread,
Resolves the charge, "*Be strong for God
When your old bishop's dead.*"

L. H. S.

Hartford, 27th June, 1839.

From the London Morning Post.

CHURCH EXTENSION IN ENGLAND.

The feasibility of a very large measure of Church extension, without calling on Parliament to provide the funds, is a point of the very highest national importance. In a preceding notice of the lately-published tract of the Rev. W. Palmer, we stated that his plan of extension contemplated the addition to the clergy of England of 1,000 new incumbents and 4,000 curates and deacons. He supposes that this might be accomplished in twenty years without drawing upon the public funds of the country.

First, with regard to the incumbencies. There is a clause in the Ecclesiastical Duties and Revenues Bill, empowering patrons to apply a portion of the richly endowed benefices in their gift to the augmentation of smaller livings also in their patronage. This, it is supposed, will lead to the endowment of many *new* benefices, for private liberality will furnish small incomes, which will be augmented in the mode which the clause in the above mentioned Act of Parliament suggests. Besides this, there are many richly endowed parishes with but small populations, and power might be given to the bishop of the diocese, with consent of the patrons, to unite these small but rich parishes to new parishes in more populous districts, and thus provide a good income for the joint incumbency, which would afford a curate to be maintained for one of them, or perhaps curates for both, in addition to the incumbent. And, again, there are very large and populous parishes, with large incomes, which might be divided into parishes of a more convenient size, with an appropriate income for each.

Mr. Palmer deems it probable that by such means as these, under some modification, the gradual endowment of 1,000 new benefices, or upwards, might be provided.

Next there is the provision for 4,000 curates and deacons to be provided. If 2,000 of each be contemplated, with a stipend of one hundred pounds a year for each curate, and seventy-five pounds a year for each deacon, the sum necessary would be 350,000*l.* a year.

For the providing of this fund Mr. Palmer suggests two measures, neither of which would draw upon the public funds of the country.

The first is the revival of collections in all the churches during Divine Service on Sunday. This practice prevailed in the primitive Church, and in Ireland it is the universal custom at this day; the sums collected being distributed to the poor. In many churches in Ireland from 3*l.* to 4*l.* are collected every Sunday, and Mr. Palmer thinks that much more might be collected in so rich a country as England, especially if proper exhortations were addressed to the people by the clergy upon the subject.

Many persons may think that this would amount to a kind of charity sermon every Sunday in the year. But they who are acquainted with the practice in Ireland, could soon explain that this is not the case. From each individual so little is expected that the contribution is not felt, whilst the aggregate comes to an important sum. Mr. Gresley takes the loftiest and holiest view of this matter, arguing that a weekly devoting of a certain portion of each man's gains to the service of God would be a wholesome and edifying practice, very useful to the giver, as well as to the cause in furtherance of which the donation would be given.

Suppose these collections to be established, and the contributions to be no greater than those which are customary in Ireland, the aggregate receipt in England and Wales would be 156,000*l.* a year. If the *average* collection in every church were so much as ten shillings per Sunday, the aggregate receipt would be 312,000*l.* a year.

We think that the expectation of raising an ecclesiastical revenue of this amount by voluntary contribution in the churches is by no means an unreasonable one, and nothing could be easier than to put the experiment in practice. Considering the readiness with which persons in this country generally part with small sums, we have no doubt that when duly impressed with a sense of the great benefit likely to be derived from habitual contribution, the congregations of our churches would soon contribute more than the average of 10*s.* each Sunday in each church. It may be objected that this would be the "voluntary system" of support. It would be a modification of the voluntary system, so as to avoid the evils which belong to it in its ordinary practice. In the proposed method of using it, the clergyman of a congregation would not be dependent upon those who came to church for support. He would not be tempted to adapt himself to the views of the richest among his people, because dependent on their contributions. The whole people of the country would voluntarily contribute to the support of a part of the clergy of the country, instead of paying the amount in tax, as they would if endowments were provided by the public treasury. All the bad influences which await on the voluntary system as practised by Dissenters, would be avoided.

Besides these voluntary contributions, Mr. Palmer relies upon the funds now possessed by parish clerks. His proposal is, that so important a part of the Church service as is performed by parish clerks should be undertaken by deacons, and that the funds now possessed by parish clerks should go in support of these deacons. It is suggested, that in parishes where the income of the clerk amounts to 40*l.*, the Bishop of the diocese should be authorized at the next vacancy to suppress the office, and to license a deacon to perform the duties. The salary should always be made up to at least 75*l.* from the Sunday collection fund, if the ordinary emoluments payable to the parish clerk did not reach that amount.

Supposing this plan of Sunday collections to be acted upon at once, as the additions to the clergy would only be gradual—at the utmost, not more than 250 in the year—Mr. Palmer calculates that there would be for some time a surplus, after paying the stipends of the additional clergy, and this surplus he proposes should be handed over to the fund for building churches.

We shall next advert to Mr. Palmer's plan for the extension of the episcopate.

From the Perthshire Constitutional.

Significant.—Of the movements or success of the high-flying deputation of Churchmen, who almost stealthily repaired to London some three or four weeks ago, we hear not a whisper breathed by the party;—and the *Dundee Warder* of yesterday has not a syllable of remark on the secession of the Rev. Mr. Marshall of Edinburgh!—By the way, speaking of this print, we observe that its London correspondent again plumes himself upon the priority of information respecting "the intended Episcopal University at Perth"—and he further informs us that it "has caused *a sort of sensation in London*," as well as that "great interest is felt in the matter in the religious circles of the metropolis." "The greatest surprise has been felt, and the deepest disappointment expressed," he says, "at the circumstance coming to *my* knowledge." He will perhaps be surprised to be told that *we* know how he came in possession of it, and that he has not much to boast of, after all. But mark the insidious manner in which he impugns certain members of Parliament, and even the Conservative government. This deep disappointment, he says, has arisen "*because*, with the exception of Mr. Gladstone and Mr. Hope, *the two* Puseyite members of Parliament, *and of the Peel Government*, and about four or five of their most intimate ecclesiastical friends, it was supposed that no one in London was in the secret!" Mark how he plumes himself on being in the secret—but we reiterate that from what we know, he has no merit in the discovery (?) whatever. Having advanced thus far with him, what we did not intend, we may just go on "to the end of the chapter." He continues—

The fact is, that the projectors of the scheme intended to preserve the same secrecy in reference to it as Sir Robert Peel means to do with regard to his intended ministerial measures, until they had fully completed their arrangements, and were prepared to lay the foundation-stone. But what has most of all amazed the High Church originators of the idea of a Perth University, is the discovery of the character of the theology to be taught in it. They had the cunning or ingenuity—use which term you think most appropriate—to appeal to those from whom they have solicited subscriptions, for their "patronage and support of a University in Perth in connection with the Church of England." This was doubtless general enough, and several large subscriptions have been given in utter ignorance of the Puseyite character of the theology to be inculcated within its walls. They are now apprehensive that the exposure given in the *Warder* of the real character of the divinity to be taught in it will spoil the subscription list. I am assured by the gentleman who gave me the first information on the subject, that if I had only called it an Episcopal, instead of a Puseyite University, the premature publicity given to the scheme—premature I mean for the purposes of the projectors—might have been forgiven. For the offence of using the epithet "Puseyite," there is no pardon to be had. I hope to be able to give you some further curious information on the subject, either in my next or following communication.

The assumptions in this paragraph are of the most impudent character: He did discover that there was an embryo intention of establishing the College, but he *never discovered* "the character of the theology to be taught in it." It is the sheer gratuitous and mischievous assumption of himself and a few others identified with the Non-intrusion cause, with the purpose of damaging the character of the concern, and thwarting the views of its projectors. When we deny that the ground of their aspersions is otherwise than assumed, we ask their readers to investigate whether there is *any* just ground whatever for these averments, and we defy them to prove, or even make a credible show that there is. Talk of "the exposure given of its real character in the *Warder*," forsooth! Where is there one tittle of evidence in support of its correspondent's impudent assumption? His audacious, circumlocutive, and inferential attempt to commit the Peel government with the establishment of Puseyism, is just meant to feed the gulls he writes for, and whose character he has begun to estimate pretty clearly. For us it is scarcely worth while seeking to refute such absurdity.

EPISCOPAL UNIVERSITY IN PERTH.

We perceive, from various indications, that this scheme is seriously contemplated by a large and influential body of those holding the opinions of the Church of England; and we must say we are glad that it is so,—glad, not only on account of the increased employment for the operative classes and the additional importance which such an Establishment must necessarily confer on this locality, but because of much higher and more important consequences than such merely secular and utilitarian considerations. Holding the Presbyterian principles we do, it is not to be supposed that we should find matter of congratulation in the settlement of any institution in this neighborhood which might abstract from the prosperity of our own Church, so long as she demeaned herself with that Christian dignity, prudence, and meekness, which is so becoming the mother of many souls; but need we ask, has this of late years been the case with the Church of Scotland, if, by that term, we understand the predominant party in the Church, who, in virtue of that predominance, assume to be the exponents of her opinions and feelings? Alas! the answer suggests itself but too readily in the many defections which have already and may still further be expected to occur among those who were at one time proud to be called her members. Let the resignation of the Rev. Mr. Marshall of Edinburgh, so recent only as last week, serve as an ominous example. To that gentleman—to whose character for genuine and unobtrusive piety all parties unite in bearing testimony—it occurred as a grave doubt, whether that form of Church government which permits of such an incessant and unseemly course of violence and dissension among its office-bearers and members as the Non-intrusion strife has exhibited, can really be possessed of divine sanction at all. That doubt in his case has expanded into the full conviction unfavorable to that Church of which he was a minister, and he has accordingly most conscientiously ceased to be so. To many more the same doubt begins to suggest itself, and we believe that unless a speedy remedy be found, with many also will it have a similar issue. It is in this view that we anticipate much advantage from the realization of the scheme above-mentioned. If the doctrines and practice of Episcopacy can be brought more closely and clearly before us in the truth and purity in which they may be supposed to be exhibited in the proposed institution, we shall then have an opportunity of testing both Presbytery and Episcopacy in immediate juxta position, and finally "hold fast that which is good." And even should a deliberate examination lead us, as we should fondly hope, from many old associations, to abide by the Presbyterian forms, still we conceive that the founding of this Episcopal College among us may—by exhibiting in the persons of its Professors that superior dignity of mind and calmness of temper by which the clergy of that persuasion are generally characterised, whatever other objections may be alleged to their Church—inoculate a little more of these valuable qualities in our own clergy. Nay, may we not augur from it, the imparting to society at large in this quarter a higher and wholesomer tone of thinking and feeling, on religious matters especially, than what, according to the admission of all rational Christians, now prevails. One thing we are sure of, and it is, that an institution in connexion with that Church which has, to the exclusion almost of every other, (our own in particular, we are sorry to say,) produced such an illustrious array of divines and theological writers, thereby laying the whole Protestant world under a debt of gratitude which can never be requited,—will always be welcome among the truly pious part even of this Presbyterian community. Nor will they be deterred from extending the right hand of fellowship to their Episcopal brethren, by all the vulgar abuse with which the narrow-minded bigotry of certain happily impotent agitators may be expected to assail the scheme, if we may judge from their "centenary" exhibitions in Edinburgh some years ago. Already we hear of considerable subscriptions being offered by gentlemen in this city, and we hope ere long that the Town Council—true blue Presbyterian though it may be—may evince so much of freedom from bigotry and of an enlightened appreciation of the public benefit here, as to aid the scheme, if not by an offer of a site for the building, at least by giving it some of that countenance which it so well merits.

But quitting generalities, let us state what we have been able to learn regarding the probabilities or rather the certainty, of the contemplated scheme being carried into effect, and the real character of the principles which the institution itself is intended to inculcate. As to these our information may be relied on.—Since the publication of the remarks which appeared under the same title in our paper of last week, we have been at the trouble to make some inquiry as to the grounds which actually exist, in justification of the mania recently displayed by the *London Correspondent*, (God save the mark!) of our Non-intrusion contemporary, the *Dundee Warder*, in reference to the establishment of what it is pleased to term a Puseyite Institution in the Fair City. The facts of the case, in as far as we have been able to collect them, seem to be simply these:—The heads of the Episcopal Church of Scotland, having felt the disadvantage of the children of the nobility and gentry of this communion being sent into England for the purpose of education, whether at Oxford or Cambridge—in either of which places their feelings and partialities as Scotsmen must necessarily in a great degree be merged in those of the mass of Englishmen by whom they are surrounded—have seen fit to authorize the collection, by voluntary subscription throughout Scotland and England, of a sum of money sufficient for the erection of a College within the boundaries of their native land, in which also the higher branches of education may be taught with equal efficacy, and at less expense, than can be accomplished on the south side of the Tweed. As a person intimately connected with Scottish Episcopacy, and deeply interested in the welfare of the Church of which he is a member, W. E. Gladstone, Esq., M. P. for Newark, and Vice President of the Board of Trade, along with two other eminent individuals belonging to the Scottish Episcopal Church, one a clergyman and the other a layman, has been exerting his utmost influence in order to accomplish the object which the Church to which we have referred has in view. The sum requisite for the erection of such a College or Institution as that of which we speak is estimated at about Twenty-five Thousand Pounds; and of this sum, with a munificence beyond all praise, and with a liberality which, as regards the name borne by him, has heretofore been known to extend itself beyond the sphere of every sectarian influence, Mr. Gladstone has guaranteed the production of a *fifth part*. Whether, as the correspondent of the *Dundee Warder* asserts, the "princely sum of £20,000" has, for the purpose intimated, been already subscribed, we cannot, with our limited means of information, positively affirm; but on the supposition that it has been so, we cordially confess that in this Christian and free country we are aware of the existence of no law which prevents the members of any religious sect whatever from using every legitimate means within their power to maintain, to defend, and even to propagate the principle to which they are conscientiously attached.

As we stated in our last, we are of opinion that, in a pecuniary point of view, the erection of such a College or University as that at present contemplated by the Scottish Episcopal Church, within the precincts, or in the immediate neighborhood, of the city of Perth, will be so far from being injurious to the interests of our fellow citizens in general, that it will be completely the reverse. With respect to the doctrines taught, and the principles inculcated in it, we are credibly assured that they will be simply those to which the bishops and clergy of the Episcopal Church of Scotland have been uniformly and notoriously attached since the Revolution; and however it may suit the purpose of the would-be well-informed oracle in the *Dundee Warder* to apply the nickname *Puseyite* to the intended Perth University, we believe that Dr. Pusey, and the propagation of what are really the *peculiar* notions in theology of that eminent divine, have nothing more to do with the matter, than have Dr. Gordon, the Moderator of the last General Assembly, and the promulgation of the *peculiar* dogmas on Non-Intrusion, held by that gentleman and the party in our Church Establishment who are at present spreading strife and dissension throughout every part of broad Scotland.

In the midst of his zealous endeavors to alarm us and our fellow-citizens as to the consequences to be apprehended from the establishment of this threatened University, the "correspondent" gives us a piece of information with respect to the amiable, the eloquent, and the pious Dr. Muir of Edinburgh, which, whether correct or not, we take as he has been pleased to give it. He tells us that Dr. Muir has just sent one of his sons to Oxford or Cambridge, with the view of the young man's receiving there an education which must almost necessarily be an Episcopal one. If the fact be so, we cannot but regret it; but we much fear, from what we have heard from sources of far less questionable authority than that of the London correspondent of our Dundee contemporary, that Dr. Muir is not the only minister of the Church of Scotland who has been driven to take such a step. And to whom, we would ask, are we indebted for the circumstance that the amiable, the eloquent, and the pious of the ministers of our Established Church have of late, and now are, so far compelled to despair of the future welfare of that Church, as that they are encouraging their children to enrol themselves members of a religious communion different from their own? To this question we ourselves deliberately answer,—To none else than to the wild and fiery zealots who, unsatisfied with the degree of unexampled prosperity at which the Church of Scotland had at the beginning of the nineteenth century arrived, have perilled her very existence as a national establishment by their unprincipled attempt to violate the conditions on which she became an establishment, and to revive the intolerant and persecuting tenets of a barbarous and unenlightened age.

It is certainly amusing to observe the turn given to this subject by the Non-intrusion *Witness.* He ascribes the project of the Episcopal College to the abhorrence entertained by the Episcopalian nobility and gentry to the Erastianism of the Moderates! What a rare discovery!

A meeting of Episcopalian clergy and gentry, called by printed circulars, was held in Edinburgh, on the 25th of August, to consider the propriety of establishing an *Episcopal College* in Scotland, for the purpose of educating students of theology, and the sons of the gentry of Scotland of the Episcopal persuasion. The persons who have been most active on this occasion are Mr. Gladstone, M. P. for Newark, the Rev. Mr. E. Ramsay, and Mr. Hope of Rankeillor; and we understand that the meeting resolved to establish the College, and considered Perth as the most promising locality.

If this unlooked-for event shall be realized, we have no hesitation in ascribing it to the heretical opinions respecting ordinations and obedience to ecclesiastical authorities, which have been so daringly inculcated by the leaders of the Moderate party.

All of our Scottish Universities have been long under the direction and control of the Moderates; and it might have been expected that the Episcopalian body would view with abhorrence, not only the Erastian, but the anti-Episcopal opinions which have been avowed and taught respecting the ordination of pastors, and the desecration of ordinances. Knowing this to be their opinion, we cannot wonder at the natural anxiety which they display to preserve their youth from the contagion of heresies so alarming to all Episcopalians, *but especially to those Anglo-Catholics, who, under the name of Puseyites, seek to revive the powers and privileges of the Ancient Church.*

We may, therefore, regard this rival College as the first of the many bitter fruits of their Erastianism and political subserviency which the Moderate party are destined to gather; and placed, as it will be in the very heart of the district which supplies St. Andrews with its most respectable students, Dr. Cook will be one of the first to have a personal experience of its effects.

But diminished classes and revenues will be one of the least fatal results of this establishment. The refusal *of so respectable a body as the Episcopalians* to have their youth educated at our Erastian Universities, will compel the Church, *whose duty it is*, and the public, *whose interest it is*, to look into the state of these institutions, and lift up their voice against the most flagrant system of mismanagement of revenues, and spoliation of bursary funds, which has ever existed in a Christian country. In place of promoting the education of poor and pious students, the bursary funds have been in many cases divided like plunder, and in others unscrupulously employed in rearing a brood of Moderate students and preachers, who have not, as in former days, substituted a smattering of science or literature, in place of theological acquirements, and who, without even the pretence of personal religion, undertake the awful responsibility of ministers of the Gospel. Educated by funds seized *in defiance of law*, and in violation of the most sacred deeds of charters, these are the men who call out to their pious fathers and brethren to obey the laws which they have themselves set at naught; and *ordained*, as some of them are, and as many of them may be, by the Court of Session, and fed, as they all are, by the Court of Teinds, they "suppose that gain is godliness," and "having food and raiment, they are therewith content."

Pray, Mr. *Witness*, is it the Rev. Mr. Marshall's repugnance to Moderate Erastianism which has compelled him to withdraw himself from our Church?

The *Edinburgh Advertiser* of yesterday speaks authoritatively on this subject. He says—Several paragraphs having recently appeared in certain newspapers on the subject of an Episcopal Educational Institution, we are authorized to say that they are founded on an entire misconception of the nature and principle of the proposed Seminary, and the measures which have been taken towards its establishment. These will, ere long, be fully and explicitly laid before the public."

From the Southern Churchman.

DECEASE OF BISHOP MOORE.

The painful task is devolved on us, of announcing the death of the venerable bishop of this diocese, which took place on the 11th inst., in the town of Lynchburg, at the residence of the Rev. Mr. Atkinson, Rector of St. Paul's Church in that place.

The bishop was on a visit to Lynchburg for the purpose of performing that most interesting, and to him peculiarly delightful service—the administration of the apostolic rite of confirmation. He was taken sick with a catarrhal fever on Friday, and so rapid was the progress of his disease, that his case was considered hopeless on Monday, though death did not strike the final blow until Thursday.

When made aware of his danger, he expressed a perfect resignation to the divine will, and a hope of entire preparation for the awful change which was soon to pass upon him.

His remains were brought to Richmond on Saturday; and his funeral took place on Sunday, from the Monumental Church, the church where for nearly thirty years he had officiated, and where with great fidelity and success, and with no common eloquence and power, he had proclaimed the gospel of a dying Saviour's love; a theme that failed not even in his old age to awaken a youthful enthusiasm in his bosom, and to impel him in the most animated and thrilling tones, whose pathos found their way to every heart, to beseech men to be reconciled to God.

A crowded assemblage were present to participate in the funeral solemnities; and a long train of citizens followed the remains to their place of deposit in the new cemetery of the city, thus exhibiting their respect and veneration.

Bishop Moore was born in the city of New York on the 21st of August, 1762. After completing his preparatory education, he studied medicine and engaged in the practice of the healing art till July, 1787; at which period, a desire that he had for some time indulged of entering the sacred ministry, was gratified by his receiving ordination from the hands of Bishop Provost. His first spiritual charge was the church in Rye, Westchester, N. Y. At the expiration of two years he removed to Staten Island, where he resided twenty-one years, and where his faithful and zealous labors were most remarkably blessed in the conversion of sinners. In 1809 he was invited to the rectorship of St. Stephen's Church, in the city of New York, a small parish, and presenting but few encouragements to usefulness. So signally prospered, however, was his ministry, that when at the close of five years he left New York to enter on the duties of his Episcopate in Virginia, the communicants added through his instrumentality, numbered between four and five hundred.

Bishop Moore was the cordial choice of the Convention, which on the 5th of May, 1814, with so much unanimity invited him to the Episcopal charge of this Diocese, and was consecrated in New York, on the 18th of May, 1814, by Bishop White, assisted by Bishops Hobart, Griswold, and Dehon.

In regard to the manner in which he discharged the responsible functions of his high and dignified office as chief pastor of this diocese, we do not propose to dwell. It is generally known how entirely he possessed the respect, confidence and love of his clergy, and what an object of veneration and filial affection he was universally among the whole people of his episcopal charge.

We feel ourselves incompetent to present a full and entire portraiture of this venerated servant of God and minister of Jesus Christ. We leave the task therefore to some other and abler hand; and we indulge the hope that some one adequate to its performance, will make our columns the vehicle of communicating to the public an extended memoir of one so much admired and beloved for his private virtues, so successful a preacher of the Gospel, and the honored instrument in the hands of Divine Providence of raising from the dust the prostrated Church of our fathers, and in less than the period of a single generation, multiplying her ministers to more than one hundred; and thus placing the Church of Virginia the third in rank among her sister dioceses.

At his decease Bishop Moore was in the eightieth year of his age, in the fifty-fifth of his ministry, and the twenty-eighth of his Episcopate.

We copy from the Richmond papers accounts of the death and funeral of our late diocesan; and insert as indicating the deep sensation which has been produced by his death in our community the resolutions which have been passed on the occasion by the Standing Committee of the diocese, the Vestries of the churches in this place, and the Faculty and Students of the Theological Seminary.

At a special meeting of the Standing Committee of the Diocese of Virginia, held in Alexandria, on the 17th inst., the following resolutions were passed and entered on their records:

Whereas it has pleased Almighty God to remove from among us by death, the Rt. Rev. Richard Channing Moore, D. D., the Bishop of this Diocese;—Therefore, resolved, unanimously,

1st. That we bow with humble resignation to the afflictive dispensation of an all wise Providence, which has deprived the Church of Virginia of her beloved and venerated chief Pastor.

2d. That while with the Church at large we remember with lively gratitude the faithful and untiring labors of our late bishop, under whose administration the Church in this diocese has so greatly revived and flourished; we, who have had more intimate and direct intercourse with him as his canonical council of advice, do cheerfully bear witness to his uniformly courteous and affectionate manners, his kindness of heart, his warm and devoted piety, his ardent zeal and laborious services, and realize our obligations to make a due religious improvement of the melancholy event which has taken him from us.

3d. That we assure the family of our late bishop, of our sincere and deep sympathy with them in their afflictive bereavement, and pray that the God of all consolation will grant them the support and comfort which they need in this time of trouble.

4th. That a copy of these proceedings be sent to the family of the deceased, and also furnished for publication in the Southern Churchman.

Charles B. Dana, *President pro tem.*

At a meeting of the rector, wardens, and vestrymen of Christ Church, Alexandria, D. C., held Nov. 16th, 1841, the following resolutions were offered, and unanimously adopted:

"Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world" our venerable and beloved Father in God, the Right Rev. Richard Channing Moore, Bishop of this Diocese,

Resolved,

1. That we bow ourselves in humble submission under this afflictive dispensation.
2. That we gratefully remember the amiable and pious character, the good example, the kind, parental manner, and the faithful services of our late diocesan, who has been taken from us thus unexpectedly, though in "a good old age, full of days and labors."
3. That we very truly and deeply sympathize with the family of the deceased, in this their painful bereavement.
4. That, in token of our high respect and affectionate regard for our late excellent bishop, this church, in which he officiated on first arriving in the diocese, be put in mourning till Christmas-eve; and also that we wear, and recommend to the congregation to wear, the usual badges of mourning thirty days.
5. That a copy of these resolutions be transmitted by the rector to the family of the deceased; and also, that they be published in the Southern Churchman, and other papers of this city.

Charles B. Dana, *Rector.*

Test, Edmund I. Lee, *Warden.*

At a special meeting of the vestry of St. Paul's Church, Alexandria, on the 16th Nov., 1841, convened on the information of the death of the Rt. Rev. Richard Channing Moore:

It was—*Resolved unanimously*, That as a token of respect and veneration for our late beloved friend and diocesan, as well as of approbation for his faithful services to the Church—That suitable emblems of mourning be prepared at once for St. Paul's Church, and that the members of this vestry wear the usual badge for thirty days.

Resolved, That the foregoing be published in the Southern Churchman.

James Entwistle,
Secretary of the Vestry.

At a meeting of the faculty and students of the Protestant Episcopal Seminary of Va., holden in the Prayer Hall, the 16th day of November, 1841, the following resolutions were unanimously passed:

Whereas it has pleased Almighty God, to remove by death the Rt. Rev. Richard Channing Moore, D. D., Bishop of this Diocese, and President of this Seminary:

Resolved, That we deplore with the deepest sorrow, his loss, and shall ever cherish the memory of his Apostolic zeal in the discharge of his holy functions, the fervor and unction with which he dwelt upon the things which concern the Lord Jesus Christ, which, together with his many private virtues, greatly endeared him to our hearts.

Resolved, That as members of this institution, we have reason to feel especially his loss, inasmuch as from the foundation of this seminary, to the time of his death, he was its constant and devoted friend and patron, and always manifested the warmest interest in its prosperity.

Resolved, That we deeply sympathize with his afflicted family in their bereavement.

Resolved, That a copy of these resolutions, together with a letter of condolence, be transmitted to his family.

Death loves a shining mark!

The rumor, which we stated on Friday last, of the convalescence of the Right Rev. Richard C. Moore, was soon succeeded by the most melancholy intelligence—and it grieves us inexpressibly to state that the good bishop is gathered unto his fathers. He breathed his last at Lynchburgh; and on Saturday night his remains were conveyed to this city in one of the canal boats. We have never known so deep a distress produced in Richmond by the loss of any man. He had set out on Wednesday, the 3d inst., on a Pastoral Visit, to Lynchburg: he preached twice to large crowds in that city on Friday, and exhorted on the same night, with an energy and effect which astonished all who heard him—but on that night, he was seized with a congestion of the lungs, which baffled all the art of medicine. He died as he had lived—a Christian. He received the intelligence of his approaching end with an equanimity which had always distinguished his character: "It is well, (said he,) I hope I am prepared for this world or the next." He breathed his last on Thursday morning.

As soon as the tidings of his death reached us, the bell of the Second Baptist Church (the Rev. Mr. Magoon's) began to toll, and announced the intelligence to a mourning city. His body was conveyed to the Monumental Church on Saturday night, and, on the Sabbath, the last funeral ceremonies took place. The town bell was tolled from sunrise to the end of the service. The Church was filled to overflowing. The spectacle was affecting, beyond description. Persons of every sect flocked thither to pay their last tribute of respect to one who had been the ornament of human nature. Six ministers of the Episcopal Church were in the chancel, and two in the pulpit. The services of the day were most appropriate to the occasion. Dr. Empie read one of the finest chapters in the Scriptures; and Mr. Norwood preached the Funeral Sermon from that memorable text, in the 21st verse of the 1st chapter to the Philippians, "For me to die is gain." It was a beautiful and most touching discourse—frequently interrupted by the tears of the orator, and calling forth from his large congregation the most genial sympathies of human nature. He gave a striking sketch of the life of Bishop Moore, and pronounced a noble and most just eulogium on the character of the deceased, but (as was well remarked to us, by a minister of another congregation) the best eulogium was the tears of his hearers. Every heart sympathized with the last words of the preacher: "Oh, that I may die the death of the righteous, and my last end be like his."

The procession moved on from the Church to the New Burying Ground, near the Poor House, in the following order, (under the management of Messrs. James Lyons and Thos. Nelson:)

Officiating Clergy—Rev. Dr. Empie and Rev. Mr. Norwood.

Pall-bearers.		Pall-bearers.
Rev. Mr. Woodbridge,	HEARSE.	Rev. Robert B. Croes,
" Mr. Cobbs,		" Mr. Dugan,
" Mr. Atkinson,		" Wm. H. Hart.

Other Clergy.
Family of the deceased.
Other Mourners.
Vestry of the Monumental Church.
The Oldest Communicants of the Church.
Medical Faculty.
Congregation of Monumental Church.
Citizens generally.

We have never seen so long and mournful a procession in this city. More than sixty carriages attended—and the number of foot passengers—ladies as well as gentlemen, without distinction, notwithstanding the clouds of dust which enveloped them—was immense. Peace be to the ashes of this good man!

We have no time to give an extended sketch of Bishop Moore. We hope to have an opportunity of laying one before our readers in our next paper, more worthy of him than any which our own pen could trace. But we can truly say of him, that he was one of the best and wisest men for the great purpose for which he was called, that it has ever been our good fortune to know. He was admirably qualified to build up a weak and almost falling Church. His holy zeal, his wise enthusiasm, his generous spirit towards his own people, his tolerant feelings towards every other sect, the amenity of his manners towards every one, his agreeable conversation, the "daily beauty" of his own life, the very bearing of the venerable man, and (may we not add) one of the finest heads we ever beheld? every thing, in fact, contributed to command the confidence, the respect, the love of his fellow men. Long and zealously had he fought for the Christian faith. He fought to the very last—and he fell at last "with his armor burnished," and with his harness on his back.

Bishop Moore was in the 80th year of his age. He had preached the Gospel 17 years on Staten Island—5 in the city of New York—and in the Spring of 1814, he came to Virginia, to preside over this Diocese, and to preach in the Monumental Church, which had just arisen from the ashes of the ill-fated theatre, whose conflagration in December, 1811, had wrapped the whole city in mourning.

It was affecting to see the respect which was paid to his memory on Sunday, by so many sects and by so many of their ministers. It was the offering of a Christian charity to one, who had ministered at the altar for about 50 years—and who had sunk to rest "full of years and full of honor." The virtues of his private life were as endearing, as his public services were distinguished. As a neighbor, he was cherished and beloved. And who can portray the deep affection which bound together his domestic circle?—*Richmond Enquirer.*

DEATH OF BISHOP MOORE.

For a week past has this community, and particularly that of the Episcopal Church, been kept in a state of anxiety in consequence of the dangerous illness of Richard Channing Moore, (Bishop of this Episcopal Diocese,) in Lynchburgh, where he had gone to discharge a service connected with his ministerial station. This anxiety was merged into deep distress on Saturday evening by the information of his death, which took place Friday morning last in Lynchburg. His remains were brought in the boat that conveyed intelligence of his demise.

For more than fifty years has he filled the station of a minister in the Episcopal Church, and no prelate ever engrossed a greater share of the love of those whose spiritual welfare he had in charge. In his intercourse with our citizens, his simplicity, his bland and gentle manners, his kind-heartedness and the unaffected dignity of his deportment, commanded the respect and love of all.

No one could see the aged bishop moving along our streets with his old-fashioned and becoming dress, his silvery locks streaming over his shoulders, and his countenance beaming with the peace and love that dwelt in his heart, without doing him involuntary homage. There was a harmony in his character, a beauty in his life, which gave him great influence and made him beloved. What citizen is not pained at the reflection that he will no more see this good man in our streets, that he will not again see him adorning with meek and unaffected grace the sacred desk, or hear from his lips precepts of virtue and lessons of truth and wisdom? With peculiar propriety may we say of him, that he died "full of years and full of honors." At a ripe old age, after a long term of service which was faithfully discharged, has he been taken away from his flock and the community that loved him, to rest in the bosom of his God. When reflecting upon his death, how appropriately may we exclaim, "Oh! that I may die the death of the righteous, and may my last end be like his."

Though at a distance from the bosom of his fond family circle, news of his illness came in sufficient time to enable some of its members, and among them a devoted daughter, to be present in his dying moments, to soften with their tender ministrations the pangs of death. In keeping with the gentleness of his life, he sunk into the grave, quietly and calm, as a child going to sleep.

The funeral took place yesterday from the Monumental Church, the same in which the deceased had so long officiated. The crowded assemblage present and the long train of citizens which followed the remains to their last earthly tenement, (in the new city cemetery,) showed the deep attachment and veneration entertained for the deceased.

In token of respect for the venerated dead, the capitol bell was tolled yesterday forenoon.
—*Richmond Compiler.*

COMMUNICATIONS.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Sunday, November 28th.

Advent Sunday.

This day the Church commences her annual course of celebrations in memory of the blessed Saviour. It is the first day of the year which, in the expressive and devout language of the good Jones of Nayland, she spends with Jesus Christ. It ushers in the sacred season which she consecrates as preparatory to the great Festival of the Nativity. It, and the season which it introduces, have their name from a Latin word signifying *to come to.*

A leading means of rendering this season a mete preparation for the due keeping of *Christmas Day,* is reflection on the necessity of Christ's mysterious coming in the flesh. This is powerfully enforced by the depravity and guilt of our nature, which rendered necessary an atonement in order that mercy might be extended to us consistently with the holiness and justice of an infinitely perfect Being whose attributes cannot interfere with each other. It is inconsistent with justice that sin should go unpunished. It is inconsistent with veracity that threatened punishment should not be inflicted. When we take the Scripture view of the respective characters of God and man, and engage in those reflections on the divine nature which are the most reasonable to an enlightened mind, and in those on our own character which experience and observation declare to be the most just, we see a sufficient account of that sense of the need of atonement for human transgressions which mankind has cherished always and everywhere. It cannot be that an all perfect Being can, consistently with His essential attributes, bestow approbation and favor on creatures so corrupt as history, observation, and experience declare man to be, without such satisfaction to His offended justice as will save His holiness from the reproach of not hating iniquity. There being in the word of God an awful threat against sin, it is impossible that that threat can be left unaccomplished, consistently with the infinite perfection of the Deity. When we take a fair view of the human character, and human conduct, compared with what we must reasonably suppose to be, and what Scripture declares to be, the will of an infinitely pure and holy God, we see an extent of depravity and guilt whence a reasonable mind must deduce a most appalling sense of the magnitude of the atonement that must be made before man can expect the favor of his God.

By such reflections we are led to receive as most consistent with reason, the Scripture account of the atonement, and to welcome, as bringing the religion best suited for man, Him whose birth we are about to celebrate, as the Great Mediator of the covenant which is founded on due satisfaction to the demands of infinite holiness, and which thus extends to sinners the free offer of grace and salvation.

But let not these reflections be merely theoretical. If we would that they should minister to our preparation duly to celebrate the birthday of our Lord, they should deeply engage our hearts, and lead to a contrite sense of a personal interest in the great truths which they involve. To see the character and offices of Christ in their full value, we must feel that we need Him as our Saviour, and that we have no hope but through Him. Bowed down under the grievous remembrance and intolerable burden of our sins, and trembling under a sense of the awful doom to which they expose us, we must look to Jesus as Him from whom only cometh our help, and by whom alone we can be relieved, and enabled to cherish even the faintest hope of mercy. We shall then see the inestimable value of a Redeemer, and be led to adore the unsearchable riches of atoning mercy. Thus also shall we be led to comply in faith, gratitude, and love, with the pious call of the Church to prepare the way of the Lord by humbly endeavoring, through divine grace, duly to celebrate the great festival of His nativity, when He comes to save us from the guilt, the dominion, and the everlasting consequences of our sins, and to raise us, here to the hope, and hereafter to the eternal fruition, of the inheritance of the saints in light.

To confer this inheritance on His faithful servants, and to condemn to the eternal consequences of His just indignation and wrath those who neglect the great salvation offered, He will come again in power and great glory. And to this second advent also, the Church would now direct our attention. Let then her faithful members now make the coming of the Son of Man to judgment a subject of special consideration and of special prayer. By a careful perusal of what holy Scripture reveals on this momentous subject, let them learn due reflection on the certainty and circumstances of Christ's advent to judgment—on the strict scrutiny He will then institute into the thoughts, words, and actions, of all mankind—and on the consequent awful responsibility under which we now think and speak and act. Let them learn to reflect seriously on the issue of that great and dreadful judgment—a call to the everlasting happiness of heaven, or condemnation to the everlasting misery of hell. And let them ever bear in mind the great cardinal truth of the Gospel, that it is only by a true and living faith in Christ as our *Redeemer,* manifested by sincere devotion to Him, and conscientious observance of His holy law and will, that we can escape the severity of His *justice,* or be partakers of the rich blessings of His *mercy,* as our *Judge.*

Tuesday, November 30th.

St. Andrew the Apostle.

This apostle was the brother of St. Peter, and called to be a follower of Jesus at the same time with him. (St. Matthew 4: 18, 19, 20.) He appears to have been prepared for the readiness he manifested to obey this call by a previous interview with Christ, recorded in St. John 1: 35—42. He was a disciple of St. John the Baptist, and standing with him when Jesus was passing, heard his master bear testimony to Him as "the Lamb of God." He, and another disciple of the Baptist, who was in company with him, immediately followed Jesus, and accepted an invitation to His dwelling, where they spent the remainder of the day. The interview thus enjoyed satisfied him that Jesus was the long-predicted Messiah. Full of joy and admiration at having been blessed with the society of such a Personage, he immediately finds his brother, and communicates to him the welcome intelligence, "*We have found the Messias.*" Anxious that his brother should share the privilege and honor, he brings him to Jesus. Some time after, they were both called to the apostleship.

The above brief notices of this apostle are the principal ones afforded in Scripture. The particulars of his ministry, as of that of several of his colleagues, are but little known, and remain to be revealed in that day when the good and faithful servants of their divine Master will receive due honor before the assembled universe.

When St. Andrew "found the Messias," he thereby not only experienced the honor and pleasure of conversing with so distinguished a Personage, whose visit to the earth had been so long devoutly anticipated and ardently desired, but he also enjoyed the infinitely higher, holier, and richer blessing, of finding Him who is man's only hope and stay for consolation and support in this world, and for happiness in that which is to come. He then found access to that spiritual communion with Him who came into the world to save sinners, whence he derived grace to carry him happily through all the changes and chances of his mortal pilgrimage, through all the labors, sacrifices, and privations of his apostleship, and through the bitter pains of martyrdom, until it brought him to the eternal rest and peace and joy which remain for the people of God.

And thus Christ will be found by every one who seeks Him aright—who feels his need of Him, reposes his whole trust in Him, faithfully uses the means He has provided in His Church for union and intercourse with Him, and disclaiming all dependence on his own merit, is deeply conscious of the unworthiness of even his highest services, and reposes all his hope on HIS perfect righteousness, and undeserved compassion.

Have you, Christians, thus found your Saviour—found Him sufficient for your spiritual necessities, and for carrying you safely through the troubles and trials of life? Have you found Him the source of peace, joy, and comfort? Have you found Him, by the rich fulness of His grace, the sanctifier of your hearts, the purifier of your lives, and the subduer of your unholy, uncharitable, selfish, and vainglorious tempers? If not, it is your own fault. And it will be your own fault—O reflect deeply on the awful consequences—it will be your own fault, if you are called to leave the world without having found Christ by a blessed experience of the fulness of His grace, mercy, and truth. He is not far from every one of us. He waits that He may be gracious. He has told us the way in which He would have us seek Him. He enables us thus to seek Him if we will. But if we will not, the dreadful guilt is our own, and our own will be the horrible punishment that must ensue.

If we have truly found Christ, we will strive, like the saint whose memory is this day dear to the Church, to show our regard for the inestimable blessing, by consecrating to him ourselves, our souls and bodies, all that we are, and all that we have. Like his, too, our hearts will be enlarged by pious solicitude for the welfare of others—that they may share with us our precious blessings. How amiable and heavenly was his paternal affection when, having met his brother, "he *brought him to Jesus!*" And how can consanguinity or friendship dictate emotions or acts of more genuine love and kindness, than a desire and endeavor to *bring to Jesus* those who are near and dear to us; to make them feel their need of Him; to direct them to the way and means of seeking Him which He has appointed in His Church; and to tell them of the grace of the Holy Spirit, and in humble faithful prayer to commend them to that grace, that they may thus seek Him in true faith, humility, and devotion, and find Him in all the promised endearments of His love for His people, and the blessed oneness with Him to which, in His covenant, He admits them!

This is acting, indeed, the part of true fidelity and affection. It is doing that of which, if God succeed it, time cannot comprise one half the blessings; and whose holy, happy tendency is to a mutual affection, in kind assimilated, and to be in duration equal, to the joys of heaven.

Dies Sanctus.

For the Churchman.

Mr. Editor,—"Permit a subscriber a few lines in your paper, to ask, why it is that" any Churchman should so far forget the humble petition, which, in the beautiful and melting language of the litany, he offered on Sunday morning, to the Lord, whose precious blood purchased an universal Church, "from all *false doctrine, heresy,* and *schism,* good Lord deliver us,"—as to go, on the very same Sunday evening, to the meeting house of a dissenter, thus *creating* that very schism, from which, in the morning, he prayed to be delivered? Is not this a mockery of God? Is it not approaching Him with our lips, while our hearts are far from Him?

But, he says, the church is not open in the evening, and where shall I go? When the church is closed, then the *sons* of the church have their homes to go to, and digest *well* the *two* sermons they have heard in the day, and to give their families that attention and instruction peculiar to the Lord's day.

If we *rightly* appreciated the services of the Church, there would not be that itching of the ear to hear the word of man in preference to the word of God, and the prayers of His Church.

Query, would "An Episcopalian" go to St. John's, or St. Thomas', even though they might be open "on Sunday evenings," if he knew that *prayers only* would be offered, and no sermon preached? Would that it were so now, that Churchmen would always go to the church for the benefit of the prayers alone, and then, whether a sermon was heard or not, they would not be in the meeting houses of dissenters—nay, they would *not* prefer "attending the services of another denomination, to none at all."

If "An Episcopalian" had been at Christ Church this evening, he would have heard from our beloved Bishop an unanswerable argument in favor of liturgical services—viz., that in using them the minister cannot lead the people into error; while, without them, he may, imperceptibly, lead them into the very worst of errors.

By the by, it would be well if Churchmen generally would attend the lectures of the bishop to the candidates for Holy Orders. They would become more thoroughly indoctrinated in the principles of the Church than many of them now are. There is a lamentable ignorance among Churchmen respecting the Church and her doctrines and practices.

A Churchman.

Twenty-second Sunday after Trinity, 1841.

For the Churchman.

PROTESTANT POPERY.

Mr. Editor,—The downward course of the (so called) "Practical Christian and Church Chronicle," has been matter of deep concern to many of the best friends of the old, sound, and good portion of the Church which forms the Diocese of Connecticut. Indeed, rumor had reached me that it was far from being approved by many of the best clergy and members of that diocese. I confess, however, that I was hardly prepared for its so soon putting itself in league with the papal heresy and schism. So, however, it is. In the last number, the editor, evidently ignorant of the distinction between Catholicism and popery, eagerly, and with obvious approbation, transfers from a Romish paper to his own columns, a high encomium of popery under the Catholic name. Would he be a *faithful chronicler,* let him set down, as one of the strange signs of the times, the following item:

1841. *November 19. The official organ of the Diocese of Connecticut trumpeted the praises of popery.*

Then as to the "practical Christian" department of his hebdomadal, the sooner he throws off the mask, and sends the faithful to their *rosaries* and *Ave Marias,* the better.

An Anti-Papal Catholic.

For the Churchman.

VIA MEDIA. GOOD AND TRUE.

"We would not carry anything to an extreme." This is the darling watch-word of weak men, *when they sit down on the edges of two stools. Press them to act on fixed principles, and they talk of extremes;* as if there were or could be any way of avoiding them but by keeping close to a fixed principle, *which is a principle only because it is the one medium between two extremes.* S. T. Coleridge.

At last, Mr. Editor, it is out. Your editorial, on Diocesan Missions, of last week, in the fourth paragraph, gives the true mode of securing "permanent aid to the Church to sustain her missions and other good works and offices." You recall us to the wise and holy provisions which the Church has herself made for the purpose, and which, in times when religion was less noisy and more effective, yielded the double fruits which true charity always secures, a blessing to him that gives as well as to him that takes. This plan has been adopted in a parish within my knowledge. By the use of the offertory every Sunday morning, the people are encouraged to lay by them in store during the week for the purpose, and then to bring their offerings and make a solemn oblation of them in the house of God, on his holy altar, and with the most delightful prospect of good to the people of the parish, and to the Church generally.

Do recommend the plan. I may again trouble you on the subject. Yours, F.

Nov. 23, 1841.

For the Churchman.

Mr. Editor,

With your permission I should like to ask one or two questions in reference to the subject of the communication in your last paper headed "Board of Missions."

I. At the late meeting of the Board were the two Committees—the Domestic and Foreign—placed upon trial for their official acts? Were charges brought against them—and did they—the Committees—thereupon, sitting as judges in their own case, procure their acquittal by their own votes? If not—what is the meaning of your correspondent when he says, "The Committees *voted in their own favor,* and succeeded in forming such a majority as to vote down all free discussion of the subject?"

II. Is it a fact, that when a gentleman becomes a member of either of the Missionary Committees, he does thereby, "ex necessitate rei," lose at once his common sense and his Christian principle? If not—what does "Caveat" mean when he affirms of the members of the Committees that they are "in a measure *pledged by their very position to oppose* all *change?*"

III. Is it *unconstitutional* and *spasmodic,* for the Committees to invite the attention of Churchmen to the all-important subject with which they have been charged by the Church? This your correspondent is understood expressly to assert in paragraph 5. Surely a statement of this kind ought to be supported by clear proof.

IV. Was the meeting at St. John's Chapel simply a meeting *to raise funds,* according to Caveat's prediction? If so, I have been strangely misinformed.

V. Is it the course which an enlightened interest in the work of Missions, and courtesy and charity, point out, to begin the present three years' work of the Board with cavils and predictions of evil and failure? Is it not written—"Strengthen ye the weak hands?"

Spes.

Consecration.—On Wednesday morning of this week, St. John's Church, Charlestown, was consecrated to the worship of Almighty God, by Bishop Griswold. The instrument of donation and endowment was read by the Rev. T. S. Lambert, of the U. S. Navy. The sentence of consecration was read by the Rev. S. Fuller, Jr. of Christ Church, Andover. Morning prayer was read by the Rev. J. L. Watson, of Trinity Church, Boston, assisted in the lessons by the Rev. M. B. Chase, of the U. S. Navy. The ante-communion service was read by the bishop, who also preached the sermon. We wish that all our readers could have had the pleasure of listening to this discourse.

We congratulate the Episcopalians of Charlestown upon the completion of their convenient and beautiful church; and we trust that our respected brother, whom God has been pleased to make useful in other portions of his vineyard, will continue to receive rich blessings in this new field where he is now called to labor. There were present on the occasion twenty-two of the clergy, and a large and attentive congregation.—*Christian Witness.*

The Rev. Benjamin Halsted, an alumnus of the Theological Seminary of Virginia, having accepted the appointment of missionary at New Harmony, Indiana, and removed there, requests his letters and papers, &c., to be sent to that place.—*Southern Churchman.*

THE CHURCHMAN.

SATURDAY, NOVEMBER 27, 1841.

Bishop at Jerusalem.—Our last accounts inform us that the plan determined upon by the Archbishops and Bishops of England for the establishment of new Colonial bishoprics, is in a fair way to be carried fully into effect. The bishop elect of New Zealand, the Rev. G. A. Selwyn, who has doubtless ere this been consecrated, was expected in the course of the present month to embark for his distant diocese, accompanied by several clergymen whom he has selected to assist him in his important work. Three other bishops, it will be remembered, were contemplated in the projected plan: one for British Guiana, who will be provided for in part out of the funds of the See of Barbadoes, vacant by the resignation of Bishop Coleridge; and two for the countries on the Mediterranean, one to reside at Valetta in Malta, and the other to reside chiefly at Jerusalem.

The last named appointment has excited an interest of no ordinary kind. In this measure the king of Prussia, who is said to take a deep interest in the Jewish people, has cordially concurred with the dignitaries of the British Church, and has munificently taken on himself to defray one half the expense. The emoluments of the office are to be £1200 per annum, and the king of Prussia has issued a royal ordinance placing for this purpose the sum of £600 British, or half the amount of the annual income, at the disposal of the Archbishops of Canterbury and York and the Bishop of London, in whom the appointment of the Bishop at Jerusalem is vested.

This bishopric was first tendered to Dr. M'Caul, the distinguished Hebrew scholar, who declined it simply on the plea that, in his judgment, it should be conferred on a Jew. In conformity with this view, the office was tendered to Mr. Alexander, the well known Hebrew professor in King's College, Cambridge, a converted Jew, and highly esteemed for his elevated piety as well as his literary acquirements. Mr. Alexander has accepted the office, and was to be consecrated early in the present month by the Archbishop of Canterbury, with the title (which has been matter of grave deliberation) "Bishop of St. James's Church at Jerusalem."

We have said that this measure has excited unusual interest, and that not only in reference to the condition of the Jews and to its tendency to bind the Catholics of the East and West in a closer league in opposition to the usurpations of the Church of Rome, but also from its being an important link in a chain of causes which are opening the way for the restoration of the Episcopacy to Prussia. Nevertheless, the event has not been suffered to pass without opposition. Among others the London Times, perhaps with a view to court the Papists and divert them from the Whig and Radical parties to the support of the present British ministry, has assailed the measure as schismatical in its character, and so opposed to the principles of the Church of England; sustaining its charge on the principles of Mr. Palmer's Treatise on the Church. Two correspondents of the Times, however, one of whom writes anonymously and the other is Mr. Palmer himself, have placed the facts of the case in such a light as to have drawn from the editor a confession that he had misapprehended their character, and had consequently erred in the application of his principles. In our next we shall endeavor to give the letter of Mr. Palmer, and if possible, the article in the Times which called it forth. For the present, we prefer making room for the other correspondent of whom we spoke, and who appears to write with a full knowledge of his subject.

To the Editor of The Times.

Sir,—I am at a loss to conceive how you, writing in defence of Catholic principles, can consider it in accordance with those principles to call the bishops of our Church to account before the anonymous and self-constituted tribunal of a public journal. I could hardly be tempted by any prospect of advantage to so dangerous a course; but what I would not dare to do for purposes of attack, I will venture upon for those of defence. Let this, then, be my own apology for addressing you upon this subject. Now, while I assent to the principles laid down in your articles of this day, and of Tuesday last, respecting the appointment of an Anglican bishop in Jerusalem, I must demur to the application of them made by you. The gravamen of your charge against the proposed measure is, that it involves the Church of England in an act of schism and hostility to the apostolical and orthodox Church of the East. On this subject I would offer you a few observations, first stating the points on which I agree with you. I will assume, then, that it would be easy to ascertain who is the legitimate Patriarch of Jerusalem. Neither Roman nor heretical intruders could the Church of England for a moment recognise. I grant his rights are no way affected by his non-residence, if, as I believe, a deputed bishop occupies his place; much more, the fact of there being four or five bishops in Jerusalem is no excuse for our sending another. We should rather deplore the disunion which such a fact betokens. With the principles quoted from Mr. Palmer's most valuable work I cordially agree; all I question is, the right application of them by you in this instance.

And first, as to its being an act of hostility to the Eastern Church to send an Anglican bishop to Jerusalem. This you assume in both your articles. I maintain, on the contrary, that it is intended by the heads of our Church as an act of friendship and protection—of protection which the Church and State of England are, perhaps, alone under God able to yield to the ancient and persecuted Churches of the East. You are well aware that the Bishop of Rome, backed by the influence and intrigues of the French ambassador, is, and has long been, seeking by every means which fraud or force can supply, to undermine the independence of the Greek Church throughout the East, and reduce it to submit to his usurpation. To England alone, and to her Church, the bishops of the East look for succor; but they look in vain throughout the East for any one authorized to represent the English Church. They cannot treat with Presbyters, inasmuch as, like ourselves, they allow the power of government to rest in bishops only. There is, therefore, great need that there should be one of the Episcopal order, to whom they may look as accredited by the English Church, through whom they may make applications to their brethren in England: who may, in short, superintend on our side that intercourse which it is so desirable should be restored between ourselves and the Eastern Church; and last, not least, who may authoritatively clear the English Church from being at all mixed up with the proceedings of dissenting and unordained missionaries in the Levant, who are at present ready to color their own schismatical proceedings by her name. If, then, the act of sending a bishop to Jerusalem be intended as one of friendship, and not of hostility, why, you will ask, has the assent of the Eastern bishops not been obtained for it? I reply, because they are not in a condition to grant it, if they would. It might be made a pretext for their degradation at any moment. Within the last two years two Patriarchs of Constantinople (one since the unhappy act of Lord Ponsonby) have been summarily degraded. The Armenian Patriarch is momentarily expecting the same fate. It is not uncommon for a Patriarch, at his appointment, to stipulate what rank he shall hold upon his degradation. The late Patriarch is accordingly a simple metropolitan. Under these circumstances, when the Church is overridden by an infidel power, ready at any moment to degrade or bowstring her chief governors, thus depriving them in great part of their free agency, is any one prepared to say that Catholic principles, in their utmost rigidity, without any reference to existing difficulties, are to be followed by our bishops to their extremest results? Are they not to consider the secret wishes, together with the helpless condition, of their eastern brethren? May they not aid them in the way they know would be most effective, in the way that is most desired, though it could not be openly requested, or even sanctioned? Are they to stand by and see the ancient and orthodox Church of the East sink beneath the treachery and corruptions of Rome, though she call on them for aid, and be ready to embrace them open-armed, lest Rome, and those who would crouch to Rome, and be spurned for their pains, should charge them with schism?

This word "schism" brings me to your second accusation. Now, the ancient law of the Catholic Church, universally acted upon, is undoubtedly one bishop in one city. "Insomuch that Theodoret tells us, when Constantius proposed to the Roman people to have Liberius and Felix sit as copartners, and govern the Church in common, they unanimously agreed to reject the motion, crying out, 'One God, one Christ, one bishop!'"—Bingham, b. 2, c. 13. And if Catholic principles will not tolerate two bishops of one see by natural consent, much less will they countenance two or more rival bishops. To send a bishop into another's diocese, for the purpose of drawing away his flock, is an act of the most inexcusable schism. To ordain in another man's diocese, without his consent, is an act of schism also. There are no rules of order more generally admitted than these in all parts of the Church—Greek, Roman, Russian, Anglican. And yet you will find in Bingham, b. 2, c. 5, sec. 3, instances where the last, at least, was broken through. Who so constant a defender of truth and order as the illustrious Athanasius? Yet, "when the Church was in danger of being overrun with Arianism, he made no scruple, as he returned from his exile, to ordain in several cities as he went along, though they were not in his own diocese;" because, as the same Bingham says, "in case of pressing necessity, when the interest of God was to be served, every bishop had power to act in any part of the Church; for, though all bishops had their particular churches to officiate in, and were not ordinarily to exceed their own bounds, yet the love of Christ was a rule above all; and therefore men were not barely to consider the thing that was done, but the circumstances of the action, the time, the manner, the persons for whose sake, and the end for which it is done." "From all this, it appears that every bishop was as much an universal bishop, and had as much the care of the whole Church, as the Bishop of Rome himself; there being no acts of the Episcopal office which they could not perform in any part of the world when need required, without a dispensation, as well as he." Now the Eastern Church is in great danger of being overwhelmed by infidelity, or supplanted by the minions of the Roman Pontiff. And consider the state of Jerusalem in particular. That it is a heathen city, "trodden down of the Gentiles;" that, while the diocese of the legitimate Patriarch in theory may comprehend the city and neighborhood, it is in fact restricted to the church and convent in which he or his deputy resides; that it would cost him his life to set foot in many parts of Jerusalem; that the Anglican bishop is sent not to his people, but to ours, over whom he cannot exercise pastoral jurisdiction, while our bishop, being authorized to dwell there by the Sultan, and guarded by the power of the English name, might, in case of necessity, yield him a protection, which no law could gain for him from his own despotic monarch.

Perhaps, Sir, you have little notion under what a miserable uncertainty of continual danger the Eastern bishops exercise their precarious authority. This I can testify from their own letters. It is not enough that the sword of a despot is suspended by a hair over their heads; they have to dread beside the wiles of a French intriguer, and the Romish false brother. Further, Sir, our bishop would be ready to supply, not only to the Bishop of Jerusalem, but to others, correct information as to our principles, our Liturgy, our worship. He might be the means of communicating to Eastern bishops, without impairing their lawful authority, or violating any ecclesiastical principle, that instruction, either orally, by letter, or from books printed in this country, of which they stand in great need, and are no less desirous. He would be looked upon by them, not as an intruder or enemy, but as a mark of the interest which the English Church takes in their affairs. Is not this a case, then, in which our bishops may use that license, which, in the passage I have quoted, is granted by Bingham, whose authority will not be disputed? May they not, without schism, send a bishop for their own people to Jerusalem, if they judge it to be for the interest of the Catholic Church that they should do so? No Churchman can for a moment doubt that they have anxiously and maturely weighed the difficulties surrounding them; that they have felt the anomalies and fractions of principle entailed upon the Church Universal by her present unhappy state of division; that they have cautiously considered whether in this matter they should act, or whether they should forbear to act. I would pray English Catholics to give their own bishops some little credit for Catholicism. The result of their deliberation is plain; the Eastern Church has called on them for aid, and they think the most effectual way of answering that call is by sending an Anglican bishop to Jerusalem—one, too, of Jewish blood, like St. James and his immediate successors.

I am, Sir, your faithful servant,

Oct. 26. Anglo-Catholicus.

It deserves to be mentioned as an evidence of the interest awakened in behalf of the Church, that St. John's Church, Brooklyn, on Sunday evening last, was crowded to overflowing. The sermon was listened to with marked attention, and gave reason to hope that the projected course so auspiciously begun will be followed by happy results.

The Rev. M. Van Rensselaer having removed from Albany to Whitehall, N. Y., requests letters and papers for him to be directed "*Whitehall, N. Y.*"

Bishop Smith of Kentucky having removed from Lexington to the vicinity of Louisville, requests that all letters and papers should be directed to him at the latter place.

The Rev. R. Lloyd Goldsborough, having accepted the rectorship of St. Mary Ann's and Trinity parishes, requests his letters and papers to be directed to him at *Elkton,* Cecil county, Maryland.

The Rev. James J. Okill has accepted a call from the vestry of St. Paul's Church, Norwalk, O., and requests that his letters and papers may be sent to his address at that place.

Among the deaths recorded in our foreign journals is that of the Bishop of Kilmore, the Right Rev. George De La Poer Beresford, D. D., who expired very suddenly on the 16th of October, in the 77th year of his age, and the 40th of his episcopate.

THE NEW YORK MIRROR.—This long established literary periodical still visits us occasionally, and is always welcome. This week it is accompanied with a beautiful engraving of "The King's Page."

VICAR OF WAKEFIELD. Essays by Dr. Goldsmith. We welcome the Vicar of Wakefield in any form—and are gratified to receive it in company with the essays by the same delightful author. The two volumes make an appropriate addition to Appleton's Miniature Library.

SOMERVILLE HALL AND THE RISING TIDE.—Another interesting little volume for the people and their children, by MRS. ELLIS; from D. Appleton & Co.

The Rev. T. R. Chipman, late rector of St. Luke's Church, Brockport, W. N. Y., having accepted a call to Zion Church, East Bloomfield, and Trinity Church, Centerfield, in the same diocese, requests all letters and papers designed for him, to be directed to East Bloomfield, Ontario co., N. Y.

"PLAIN TRACTS for Critical Times on the important subjects of Baptism and Regeneration, with an especial reference to the Oxford Tracts." Such is the title of a series of Tracts set forth by some of the Low Church clergy in England, in opposition to the Tracts for the Times. They are thus noticed by the Eclectic, the organ of the orthodox Independents in England.

"The 'Plain Tracts,' mentioned above, are designed to prove that the Prayer Book does not teach what the writers of the Oxford Tracts, together with the bishops, and the great body of the clergy, affirm that it does teach, viz., baptismal regeneration. They are put forth by a union of clergymen, engaged in a well-meant but fruitless effort to show that the formularies they have sworn to are, in respect to baptism, scriptural. They are written in the tamest style, and are so broken up into numberless particulars, as completely to bewilder the reader. If by 'plain' be meant feeble, the title is very appropriate; if lucid be meant, it is singularly inappropriate. As a reply to the Oxford authors, these 'Plain Tracts' are perfectly impotent. No antagonist should venture into the field against Dr. Pusey and his allies, unless possessed of consummate abilities, or of the clearest views of divine truth. The writers of the 'Plain Tracts' have neither. They have shown, however, some good sense, if (as we believe to be the case) they have abandoned their abortive purpose. What they have published is of little further use than to show—what was obvious enough before—how utterly hopeless is the attempt to affix a harmless interpretation on the mischievous words of the Prayer Book. In the first edition of their first Tract, (the only one that has reached a second edition,) they coolly inform their readers that at least seven or eight Tracts of the first, which extends to thirty-six pages, will be requisite to complete their design; admit that the general subject is exceedingly embarrassed; and express a hope that they shall not find it necessary to deviate from the general interpretation of their Church documents, in the manner and to the extent, which every other theory hitherto developed has, in one shape or other, been obliged to do; and further, that they shall give a more satisfactory answer to the real difficulties of this intricate subject than has yet been given. It is something for a union of clergymen to admit that their baptismal service has never yet been understood."

PUBLIC INSTRUCTION.—"It is practicable (says the Catholic Register) to establish a system of public instruction which would embrace the sound moral and religious education of youth, without prejudice to the conscientious scruples of the Catholic or Protestant parent. Such a system has been devised and brought into successful operation in Prussia and in Austria, and it has given satisfaction to all parties."

Our impressions were the reverse of this in reference both to theory and fact. But if the fact be as here stated, the system of Public Instruction in Prussia and Austria must be well worthy of adoption in our own country.

Agreeably to a resolution of the last Convention of this Diocese, the following Pastoral Letter has been issued by Bishop Onderdonk.

TO THE PAROCHIAL CLERGY OF THE DIOCESE OF NEW YORK.

Reverend and Dear Brethren,

The present communication is made to you in compliance with the following resolutions of our last Diocesan Convention:

"*Resolved*, That it be recommended to the clergy to make a special collection in aid of the Education and Missionary Society, to meet its pressing wants, within one month from the adjournment of this Convention.

"*Resolved*, That the Bishop be respectfully requested to communicate the foregoing resolution to the clergy in a Pastoral Letter."

It is, of course, impossible, at this time, for the clergy to comply with the letter of the first of the above resolutions; and it is due to them and to the Diocese, that I state the reasons for the delay in my compliance with the second resolution.

The adjournment of our Diocesan Convention, it is well known to you, was but a few days removed from the meeting of the General Convention; and that short interval was fully occupied by duties in preparation for the latter, and business with a large number of clerical and lay brethren from different parts of the diocese. The two weeks of the session of the General Convention, and other meetings of interest to the Church, were, as you will reasonably suppose, completely occupied with duties *thence* resulting. Since their adjournment, a variety of pressing occupation growing out of the two Conventions, and the necessity of leaving home on official visitations, have compelled me to delay addressing you until now. The subject, however, I assure you, has been much and painfully in my mind. That means of education should be refused to excellent young men whom GOD has blessed with religious, moral, and intellectual qualifications for preparing for the ministry: and whose hearts, there is every reason to trust, the HOLY GHOST has moved with the purest desire to devote themselves to that blessed work: and that we should be compelled, not only to reply unfavorably to the many loud calls that are heard all around us for increased diocesan missionary labor, but even to cut off from aid no small portion of the faithful brethren now laboring in the diocesan missionary sphere—that these expedients should be necessary *now* especially, when the Church and Cross of CHRIST present such moving claims on those who are not ashamed of devotion to their cause—that this necessity should be imposed upon the regularly constituted agent for education and missionary purposes of *this diocese*, this *large and wealthy* diocese, this diocese whose members expend so much of GOD'S bounty to them in money-making enterprises, in the prosecution of political ends, and in unnumbered modes of advancing objects of mere temporal interest and enjoyment. These things, dear brethren, truly make my heart sad. And shall it be that our young men must be driven from their studies, or compelled to pursue them under circumstances greatly to the disadvantage both of themselves and the Church? Shall it be that many of our present stations must have aid withdrawn, and many of our missionaries suffer the loss of a most important part of their little wordly remuneration for toils, labors, and privations, of no common order?

My Reverend Brethren, the time has past—unavoidably so, I hope you are satisfied, on my part—within which the Convention desired you to come to the relief of our Society. I earnestly entreat you, however, to refuse not the prompt extending of that relief. In the name of the Church, of its Divine Head, of the feeble parishes aided by our fund, of the excellent and devoted men who are serving them as missionaries, and of the young brethren who are so faithfully improving, or stand ready so faithfully to improve, the necessary aid in pursuing studies in preparation for the ministry, I ask each one of you to give your people the opportunity, and seriously urge on them the duty, of making an immediate "*special*" collection in aid of the Education and Missionary Society of the Diocese—*immediate*, because the present emergency is great—*special*, because the object cannot be fully answered unless the collection now asked be *in addition* to the *stated* contributions required by the canons.

Where there are not peculiar objections to the day, I would further request that the collection be made in each parish, on the second Sunday after the receipt of this letter.

I have been rejoiced to learn that some of the clergy have *already* made the special collection recommended by the Convention. I thank them for it, and hope that their brethren will follow without delay their good example.

Praying for GOD'S blessing upon you, your labors, and your flocks, I remain,

Reverend and dear Brethren,
Your very affectionate
Brother in CHRIST,
BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.
New York, Nov. 11, 1841.

TO THE CLERGY AND CHURCHES OF THE DIOCESE OF NEW YORK.

Brethren:

At the last Convention of our diocese the following resolutions were passed:—

"*Resolved*, As the sense of this Convention, that aged and infirm clergymen in straitened circumstances, have a sacred claim upon the sympathies and aid of the Church which they have served, and that this claim is hereby earnestly recommended to the favorable attention of the Churches in this diocese.

"*Resolved*, That a collection be made annually in every congregation in this diocese, to be applied in relief of Clergymen disabled by age or disease, and that said collections be made on the annual Thanksgiving day, or the Sunday next before or next following.

"*Resolved*, That three Lay-Trustees be appointed annually by this Convention, who, with the bishop, shall constitute a Board to be called, *The Trustees of the Fund for Aged Infirm Clergymen*, and whose duty it shall be to receive applications for relief, and to apply it on the principles and subject to the limitations indicated in the Report of the Special Committee made this day, and subject also to such further rules and regulations as said Trustees, with the approbation of this Convention, shall from time to time adopt.

"*Resolved*, That this Convention recommend this charity to the benevolent as a proper object for donations and legacies.

"*Resolved*, That all contributions or donations to this object be transmitted to the Treasurer of the Convention, and that funds not wanted for current use be invested and held in trust by the Trustees of the Protestant Episcopal Society for the Promotion of Religion and Learning, in case such Trustees consent to undertake the trust.

"*Resolved*, That the Trustees of this fund be requested, if on consideration it shall be thought expedient, to establish another fund on the principles of those under the charge of the Corporation for the Relief of the Widows and Orphans of deceased Clergymen, to which clergymen may themselves become contributors, and from which in case of disability they shall be entitled to draw an annuity."

Unfortunately, through an oversight, the Convention adjourned without appointing the Trustees contemplated by the third of the above resolutions. I trust, however, that the very important and interesting object had in view will not, on that account, fail to attract the prompt attention of the diocese; and earnestly and affectionately request that the collections provided for by the second resolution, be made, in all our congregations, agreeably to said resolution, on the approaching "annual Thanksgiving-day, or the Sunday next before or next following:" the amount to be remitted to the Treasurer of the Convention, Mr. Charles N. S. Rowland, of this city, to be held by him subject to the action of the next Convention.

I forbear enforcing this request by any of the deeply interesting and affecting considerations proper to the subject, and leave it to the Christian sympathies of my beloved brethren the clergy and laity of the diocese.

Your affectionate diocesan,
BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.
New York, November 23, 1841.

For the Churchman.

At a meeting of the Rector, Churchwardens, and Vestrymen of St. Paul's Church, Bristol Parish, Petersburg, held in the Vestry Room on the 16th of November, 1841: and at which meeting were also present the Rev. H. Stanley, of North Carolina, the Rev. Dr. Syme, the Rev. A. S. Smith, and the Rev. Churchill Gibson; the following preamble and resolutions were unanimously adopted:

Whereas it has pleased ALMIGHTY GOD to take from this world our venerable and beloved father in GOD, the *Right Rev. Richard Channing Moore, D. D.*, who for many years has presided over the Protestant Episcopal Church in the diocese of Virginia: and whereas it is right and proper that we should testify our affection for one so justly endeared to our hearts, and our sense of the loss sustained by the Church in Virginia: therefore,

Resolved, That whilst we bow with submission to the will of GOD in the late dispensation of his Providence, yet in the death of our beloved Diocesan, the Church in Virginia has suffered a bereavement which will be painfully felt; and that in common with the whole diocese, we mourn for one whom we had so long honored as a bishop, and loved as a father.

Resolved, That whatever success has attended the Church in the Diocese of Virginia, it may, under GOD, be ascribed in a great degree to his piety and prudence, to his wisdom and zeal; and that we esteem it a singular mark of GOD'S goodness to the Church, that one of such high and peculiar qualifications, should have been so long spared to guide us by his counsels and edify us by his example.

Resolved, That in the unbending integrity of his principles, in the uniform consistency of his life, in the primitive simplicity of his manners, in the affectionate tenderness of his disposition, in his gentle, pacific, conciliatory deportment towards all men,—in the fervor and zeal, the fidelity and eloquence with which he preached the Gospel of CHRIST,—in the promptness and diligence, the love and sympathy which he manifested as pastor of a congregation,—in the prudence, the moderation, and the paternal spirit with which he governed the affairs of his Diocese,—in the dignity and judgment with which he presided over the deliberations of the Conventions,—and in the condescension and fatherly kindness which marked his intercourse with the clergy,—he has established for himself a character which, for the loveliness of its graces, and the brightness of its example, the Church in Virginia may delight to contemplate, and which she may well cherish as one of her most valuable legacies.

Resolved, That in going in his eightieth year to a distant part of the State, in order to perform the appropriate duties of his Episcopal office, he manifested a devotion to his Master's cause, an interest in the welfare of his Diocese, and an evidence of self-denial, which deserve our highest admiration; and which show him to have been a successor to the apostles, not only in name and office, but in spirit and in conduct.

Resolved, That we truly sympathise with his afflicted family, and assure them of our prayers for the grace of GOD to support them in this their day of heavy calamity.

Resolved, That in token of our grief for the loss we have sustained, this church be dressed in mourning for thirty days.

Resolved, That these resolutions be published in the Southern Churchman, in the Churchman, and in the papers of this town, and that a copy of them be sent to the family of the deceased.

THOMAS S. BECKWITH,
Secretary.

INTELLIGENCE.

Ordination.—On Sunday morning last, the bishop ordained, in St. James' Church, Roxbury, to the office of deacon, Mr. Fordyce M. Hubbard. Prayers were read by the Rev. Mr. Snow. The candidate was presented by the Rev. Mr. Howe. The bishop preached the sermon, and administered the communion.

In the afternoon, the Rev. Mr. Hubbard read prayers; the bishop preached, and confirmed five.—*Christian Witness.*

Rev. T. M. Clark.—We mention, with much pleasure and gratitude, that our beloved brother is fast regaining his accustomed health and spirits. On Sunday last he was able to officiate in his church all day, and to be present at a missionary meeting in the chapel in the evening. "Gracious art thou, O LORD, and full of compassion to the children of men."—*Ib.*

Ordination.—On Wednesday, Nov. 3d, the Right Rev. Bishop Brownell held a special ordination, and administered the holy rite of confirmation in St. John's Church, Bridgeport. Divine service was performed the evening previous, the Rev. Mr. Yarrington reading the prayers, and the Rev. Mr. Purves, the lessons. The sermon was preached by the Rev. Mr. Stocking—text Isaiah lxiv. 6—"We all do fade as a leaf."

Wednesday morning, the bishop admitted Mr. Thomas T. Guion, of Newtown, to the order of deacon, the Rev. Mr. Stocking presenting the candidate. The Rev. Messrs. George A. Sterling, George L. Foote, and Paschal P. Kidder, were presented at the same time, by the Rev. Mr. Rossiter, to be admitted to the order of priesthood. The Rev. Drs. Burhans, Meade, and Coit, and the Rev. Messrs. Baldwin, Rossiter, and Stocking, united in the laying on of hands. Morning prayer was read by Rev. Dr. Coit, and the lessons by Rev. Dr. Meade. The sermon was preached by Rev. Mr. Leacock, of Westport, from 2 Cor. iv. 7. "We have this treasure," &c.

In the afternoon, the bishop confirmed and addressed twenty-six persons. The sermon was preached by Rev. Dr. Meade; text Heb. x. 5, 6, 7. Prayers were read by Rev. Mr. Bull, and the lessons by Rev. Mr. Foote.

In the evening, prayers and the lessons were read by Rev. Messrs. Leacock and Stocking, and the sermon was preached by Rev. Dr. Coit, from Matt. xvii. 23, "And they were exceeding sorry."

Beside the bishop, the following priests were present: Rev. Drs. Burhans, Meade, and Coit; Rev. Messrs. A. Baldwin, Rossiter, Ives, G. S. Coit, Cornwall, Tomlinson, Bull, Yarrington, Stocking, Leacock, Purves, Sterling, Foote, Kidder; and Messrs. G. W. Nichols, G. H. Nichols, Atwell, and Guion, Deacons.—*Chron. of the Church.*

Ordination.—On Wednesday, the 27th of October, the Rt. Rev. Bishop Brownell held an ordination at Christ Church, Hartford; and admitted Mr. Frederick Miller, Jun., to the holy order of deacons. Morning prayer was read by the Rev. Mr. Cushing, and the sermon was preached, and the candidate presented, by the rector of the parish.—*Ib.*

DEATH OF REV. CHARLES PRINDLE.

It becomes our painful duty to add another to the list of the fallen. The Rev. Charles Prindle, Missionary to Lawrenceburgh, Ind., died in this city, on Wednesday, while on a visit to his father's family. Mr. Prindle was an ardent and devoted Christian, an active and persevering Missionary of the cross. He dedicated himself to the Missionary work, while a member of College, and it has ever since been his delight to spend and be spent in his Master's service. He was graduated at Yale College in 1836, at the General Theological Seminary in 1839, and admitted to deacons' orders, by the Rt. Rev. Bishop Brownell, July 5, 1839.

His diocesan, the Rt. Rev. Bishop Kemper, in a private letter to a friend, thus bears testimony to his religious character:—"His faithfulness, zeal, and tenderness of conscience, have greatly charmed me, and promised most usefully for the Church."—*Chron. of the Church.*

Institution.—On Sunday, the 14th inst., in St. Stephen's Church, Providence, R. I., Bishop Griswold instituted the Rev. Henry Waterman rector of that parish. Prayers were read by the Rev. John H. Rouse, and the sermon was preached by the bishop. In the afternoon, the bishop preached in Grace Church, and confirmed six.—*Christian Witness.*

Error Corrected.—In the Southern Churchman of the 4th inst., we copied from a New York paper a notice of some sheep, imported into this country by Mr. Stephenson, Mr. Allen and Bishop Meade, at the great price of $500, each. So far as it relates to Bishop Meade, we find it was a mistake; and that what were said to be his, were almost entirely a present to his sons who are farmers, from a generous gentleman, from whom the bishop received much kindness while in England. This is another instance of British hospitality to American bishops. We have understood that the bishops of Illinois and Ohio, besides other presents, received, each of them, some Durham cattle for their families and colleges.—*Southern Churchman.*

The Rev. William G. Jackson, rector of Hungar's parish, Virginia, has been appointed a chaplain in the United States Navy.—*N. Y. Commercial.*

St. Paul's Church, Boston.—We learn, with much pleasure, that, at a meeting of the proprietors of St. Paul's Church, held on Tuesday, the 2d inst., the Rev. Alexander H. Vinton, M. D., of Providence, R. I., was unanimously elected to fill the vacancy in the rectorship, occasioned by the resignation of the Rev. Dr. Stone. We understand that the meeting was very fully attended, and that a deep and general interest was manifested in the important business brought before the proprietors.

We congratulate the friends of religion and of the Church upon this event; and, should Dr. Vinton accept the invitation given him, we shall feel that renewed strength is imparted to the interests of the Church and of Gospel truth in this city.—*Christian Witness.*

MARRIED,

At Canandaigua, on the 8th inst., by the Rev. A. P. Prevost, Rector of St. John's Church, the Rev. B. C. Hill, Church Missionary, York, Canada, to Isabella Jeffrey, of Edinburgh, Scotland.

In Newport, R. I., 3d inst., Rev. Francis Vinton, rector of Trinity Church, to Miss Elizabeth Mason, daughter of the late Commodore Oliver Hazard Perry, both of Newport.

In the chapel of Jubilee College, Illinois, on the 7th instant, by the Rev. Samuel Chase, Mr. Henry I. Chase, son of the Rt. Rev. Bishop Chase, to Susan E., daughter of Henry E. Ingraham, Esq.

These are the first nuptuals solemnized in Jubilee Chapel—the ceremony was of course conducted after the usages of the Episcopal Church, but the *accompaniments* were quite novel, and afforded doubtless the highest enjoyment to all parties. There was a long table set in the adjoining hall, loaded with cake and confectionaries, of which, on the conclusion of the religious exercises of the morning, the whole congregation was invited to partake, and did so. In the evening the same table presented an equally abundant cold collation, to the excellence of which nearly an equal number of guests bore ample testimony.—*N. Y. Commercial.*

DIED,

In this city, on the 6th ult., Josephine, youngest daughter of Samuel M. and Mary Hitchcock, aged ten years and twenty-six days.

Of Scarlet Fever, on the 22d inst., Charles Augustus, aged 15, son of Philip Henry.

In Brattleboro', Vt., on the 25th ult., Mrs. Mary Seymour, wife of E. Seymour, Esq., in the 42d year of her age. In the death of this individual, not only the bereaved husband and relatives, but a large circle of friends, have sustained no ordinary loss. By her exemplary deportment, by the mildness of her demeanor, by her habitual serenity and cheerfulness, and by the constant exercise of her kind and benevolent disposition, she had won the esteem and affection of her friends, and many will long embalm her memory with their friendship and love. "Her sun has gone down while it was yet day." In the midst of her usefulness, her health was gradually impaired by an insidious disease. For several months previous to her decease, there were too evident indications that she was afflicted with a pulmonary affection; and when more alarming symptoms admonished her that her life was drawing to a close, she looked forward to a brighter world for purer enjoyment and rest. As the time of her dissolution approached, no terrors appeared to accompany it. She was sustained in her last trying hour; and while her friends, who were performing the last offices of kindness and sympathy, stood weeping around her, no expression of sorrow or regret disturbed the peaceful lineaments of her dying countenance; but sweetly composed, and in the full confidence of acceptance through the merits of her Saviour, she quietly breathed her last.

At Society Hill, S. C., 11th ult., of consumption, Rev. U. M. Wheeler, of New York state, and formerly rector of the Episcopal Church in that place.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester county. Twenty-fourth Sunday after Trinity, November 21, confirmed 6 in St. Peter's Chapel, Peekskill.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

NOVEMBER.

28. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15. }
17. } Ember days.
18. }
19. Fourth Sunday in Advent.
21. St Thomas the Apostle.
25. CHRISTMAS DAY.
26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

NOTICES.

COURSE OF SERMONS IN ST. JOHN'S CHURCH, BROOKLYN.

2. *November 28,* } The Holy Catholic Church,
1st Sunday in Advent, } its perpetuity and visibility.

The good providence of GOD in preserving it from essential error in doctrine.

By Rev. Dr. Seabury, of Ch. of the Annunciation, N. Y.

Service to commence at 7 o'clock.

ALL SAINTS' CHURCH

Will be opened for Divine Service every Sunday evening during ADVENT, at *Seven* o'clock. Afternoon service as usual.

ST. JOHN'S CHAPEL.

On Sunday morning next a *special collection* will be made to aid in replenishing the exhausted treasury of THE EDUCATION AND MISSIONARY SOCIETY OF THIS DIOCESE, by recommendation of the Convention to all the clergy of the Diocese.

The small amount of collections the past year being insufficient to meet the well-founded expectations of the Society, the quarterly stipends (small as they are) due to the Missionaries could not be duly paid. To prevent such a state of things again occurring, the Society have been compelled from a sense of duty, to delay Missionary appointments, until the liberal contributions of Episcopalians shall enable the Board to make them without fear of causing disappointment to the laborers in the service of their divine Master.

ST. PAUL'S CHAPEL.

On Sunday morning a collection will be made in St. Paul's Chapel in aid of the funds of THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY. If ever this Society merited the bounty of Episcopalians it pre-eminently does so now; the sphere of its usefulness is vastly extended—and the savings under its change of system continually increased, by which it is capacitated to enlarge its donations in proportion to the means. The emission from the Depository of its publications the past year were rising Eleven Thousand Volumes—and since the first day of October, rising Two Thousand Two Hundred Volumes. Nothing will prevent a considerable increase of the present over the past year, but a want of funds. Will not the kind liberality of the friends of the Church, the Bible, and the Prayer Book, place that want beyond all fear?

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in St. John's Chapel, in the city of New York, on the 30th of November next, at 6 o'clock P. M., pursuant to the following resolution adopted at a meeting of the Board, held on the 14th inst.

"Resolved, That this Board will hold a special meeting on Tuesday, the 30th day of November next, at 6 o clock, P. M., at this place, for the purpose of acting upon the Nomination made at this meeting of the Rev. Benjamin I. Haight, a Presbyter of the Diocese of New York, to the Professorship of Pastoral Theology and Pulpit Eloquence." EDWARD Y. HIGBEE, Secretary.

New York, Nov. 27, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From Miss Benedict, $2.

Further donations are much needed and will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.
New York, November 24, 1841.

JUBILEE COLLEGE.

The subscriber has further to acknowledge the following donations received in behalf of this institution:

From Rev David Ogden, the contribution of St Mark's ch, New Canaan, $10. John Vannostrand, $10. G P W $1. Total amount, $21.

JAMES F. DE PEYSTER,
November 24, 1841. 49 South street.

THE VOLUNTARY MISSIONARY TO THE MOHAMMEDANS

Acknowledges the following voluntary donations to the great cause from those who *share* with him who has offered *all.*

A lady friend $50, do for one quarter passage $25, P P Esq for one quarter passage $25, another lady friend $20; another, B R M, $15; two printers $2 25, a Greek $2; a lady, a silver pen, $2; another, a seal, "anchor," &c. invaluable; Polyglott Prayer Book, in 8 languages, from W M I, br clergymen, invaluable; American Book of Common Prayer, fine copy, from a lady, H A S, invaluable; Indian and English Prayer Book lent, very old; tin case for Bp Griswold, great rarity; letter on parchment from B E C and B H D, invaluable; also, tin case for the letters of four bishops, &c., W V A, invaluable.

P. S. His brethren throughout the Church are earnestly requested to pray, on the first Sunday in Advent, for "a person gone to sea," on board ship Hendrick Hudson, with a fair wind and fine day, bound for *London*, Tuesday, 12 o'clock, M. Nov 23, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 26th ult, viz:

From the widow of the late Jacob Shatzel, Esq, a donation for Missionary fund, $50. A communicant of Trinity ch, New Rochelle, per Rev Dr Coit, rector, a donation for Education and Missionary fund, $50. Zion ch, New York, Rev Wm Richmond, rector, special collection made on 31st ult, for Missionary fund, $34. St Paul's ch, Sing Sing, Rev C H Halsey, rector, special collection for Missionary fund, $22. Total amount, $156.

C. N. S. ROWLAND, Treasurer,
November 24, 1841. 55 Water street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 17th inst., has received the following contribution, viz.

From St Peter's ch, Perth Amboy, N J, by a lady $2; offerings of Trinity parish, New Haven, Con, (of which $50, are in aid of the churches at Clinton and Tecumseh, Michigan,) $100; St Peter's ch, Auburn, W N Y, for Clinton, Michigan, $15; Trinity ch, Newark, N J, collection at a General Missionary Meeting, (of which $9 are for Tecumseh, Michigan,) $64 43; Grace ch, Newark, N J, for Tecumseh, Michigan, $9; St Thomas' ch, New York, by a member, per Rev Mr Pardee, $5; St George's ch, Flushing, by a member, per Rev Mr Goodwin, $15; —— ch, Mishawaka, Ind, proceeds of Prayer Books sold, per Rev R S Adams, 1 50; sundry sources received by the Rev R S Adams, for assisting in the erection of a church at Mishawaka, Ind, viz: in New York city, $171; Albany, $5; Brooklyn, $18; Rochester, $5; Providence, R I, $29; Bristol, R I, $9; Boston, $6; Taunton, $7 71; New Bedford, $2; Hartford, Con, $109; New Haven, Con, $88 50; Norwalk, $53 50; Norwich, $21 25; Waterbury, $12; Southport, $10; and in Fairfield, $1—in all, $547 96. Total, $759 89.

J. D. WOLFE, Treasurer.
New York, November 24, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From the Female Sewing Society of St James' ch, Newtown, Rev G A Shelton, rector, $5. Mrs Miles R Burke, annual, $5. Mrs Duffie, annual, $2. Samuel Hoffman, donation, $1. Total amount, $13.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.
New York, November 24, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Female Sewing Society of St James' ch, Newtown, Rev G A Shelton, rector, $2. John M Kupler, annual, $2. Mrs Miles R Burke, annual, $5. Mrs Duffie, annual, $1. S Hoffman, donation, $1, annual, $1. Total amount, $12.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.
New York, November 24, 1841.

CHURCH DEPOSITORY,

NO. 28 ANN-STREET.

Letters have been received at the Depository of the General P. E. S. S. Union, during the fortnight ending Nov. 25, from the following persons, viz.

Mrs C Mancius, Bemis' Heights; Bell & Entwisle, Alexandria, D C; Rev W H A Bissell, Troy, with remit; Rev T B Lyman, Hagerstown, Md, with remit; R S H George, Phila, 3 letters; J N Whiting & Huntington, Phila; P M at East Poultney, Vt; L H Young, New Haven; Rev P T Babbit, Hudson, with remit; Rev R Cox, Troy; L W Hall, Springfield, Mass; Rev William Croswell, Auburn; P M at Marietta, O; Rev W F Walker, Saratoga Springs, 2; Rev M Van Rensselaer, Whitehall; S Babcock, New Haven.

Packages have been forwarded during the same period as follows:

To Bell & Entwisle, Alexandria, D C, sent to D Appleton & Co; Mrs C Mancius, Bemis' Heights, care of W C Little, Albany, sent to D Appleton & Co; W N Taylor, Norfolk, Va, per schr Ann D; Rev W H Walter, Schenectady, per towboat R F Flash; Wm Rowland, Norfolk, Va, per schr Ann D; Z Clark, Troy, per towboat Lady Clinton; E Wiley, Savannah, Ga, per brig Philura; Joseph Gill, Richmond, Va, per schr Weymouth; Belknap & Hamersley, Hartford, per steamer Cleopatra; L H Young, New Haven, per steamer Express; Do, do, per steamer Belle; A E Miller, Charleston, per ship Catharine; Rev R Cox, Troy, per towboat Consolation; C Foote, Bridgeport, per steamer Nimrod; Robert Burton, Lewis, Del, care of Henry F Rodney, Phila, under cover to R S H George, Phila; R S H George, Phila, sent to D Appleton & Co; do, do, per Harnden's Express; Rev Wm Croswell, Auburn, per do; Rev M Van Rensselaer, care of Warren F Hitchcock, Whitehall, per towboat Advanced; S Babcock, New Haven, per steamer Belle.

PALMER'S TREATISE ON THE CHURCH.

A TREATISE ON THE CHURCH OF CHRIST. Designed chiefly for the use of Students in Theology. By Rev. Wm. Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper.

"The Treatise of Mr. Palmer is the best exposition and vindication of Church Principles, that we have ever read; excelling contemporaneous treatises in depth of learning and solidity of judgment as much as it excels older treatises on the like subjects in adaptation to the wants and habits of the age. Of its influence in England, where it has passed through two editions, we have not the means to form an opinion; but we believe that in this country it has already, even before its reprint, done more to restore the sound tone of Catholic principle and feeling than any other one work of the age. The author's learning and powers of combination and arrangement, great as they obviously are, are less remarkable than the sterling good sense, the vigorous and solid judgment, which is every where manifest in the treatise, and confers on it its distinctive excellence. The style of the author is distinguished for dignity and masculine energy, while his tone is everywhere natural; on proper occasions, reverential; and always, so far as we remember, sufficiently conciliatory.

"To our clergy and intelligent laity who desire to see the Church justly discriminated from Romanists on the one hand, and dissenting denominations on the other, we earnestly commend Palmer's Treatise on the Church."—*New York Churchman.*

Just published by
D. APPLETON & CO., 200 *Broadway.*
November 27.

LAY BAPTISM, BY PROF. OGILBY.

JUST published in one neat volume, 12mo., An Outline of the Argument against the Validity of Lay Baptism, by Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History in the Protestant General Theological Seminary.

D. APPLETON & CO.
November 27. Publishers, 200 Broadway,

PICTORIAL VICAR OF WAKEFIELD.

JUST published, in one elegant volume, 8vo., illustrated with nearly two hundred Engravings,

The Vicar of Wakefield, a Tale by Oliver Goldsmith, with a Life of the Author, and a Criticism on his Writings. By John Aikin, M. D., author of Select Works of the British Poets.

"This tale is the lasting monument of Goldsmith's genius, his great legacy of pleasure to generations past, present and to come."—*Examiner.*

"Goldsmith, both in verse and prose, was one of the most delightful writers in the language. His verse flows like a limpid stream. His ease is quite unconscious. Every thing in him is spontaneous, unstudied, unaffected, yet elegant, harmonious, graceful, and nearly faultless."—*Hazlitt.*

D. APPLETON & CO., Publishers,
November 20. 200 Broadway.

PSALMODIA EVANGELICA.

A FEW copies of the above valuable and scarce collection of Church Music, for sale at this office.
Oct 30.

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price*, about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,
Nov. 20. 152 Broadway.

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the literary public that their arrangements for importing English and other books are fully matured by the facilities afforded by their London agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care with the utmost fidelity and despatch.

As they are in constant communication with the various publishing houses established on the continent of Europe, they are enabled to undertake with certainty the supply of all books published in Germany, France, Italy, Spain, &c., and in addition to this, a well selected stock of classical and other works in the languages of these nations, is constantly kept on hand.

The want of the facilities above enumerated has long been felt, and it will scarcely be necessary to point out all the advantages they offer to Universities, Colleges, Public Libraries, Professional Gentlemen and Men of Letters: it will be sufficient to observe that there is no other establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the book markets of Europe.

☞ Single copies of European books imported with the same care and despatch as large quantities.

Nov. 20. 161 Broadway.

NEW CHRISTMAS TOKEN.

D. APPLETON & CO., 200 Broadway, have in press and will publish, on or about the 1st of December,

THE CHRISTMAS BELLS,

and other poems, by the author of "Constance," "Virginia," &c., in a beautiful 18mo volume, in the style of the "Devotional Library." Nov 20—2t.

JUST PUBLISHED,

BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TAME, FOR CHILDREN. A beautiful book for children, with eight highly finished wood engravings; fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG, 1842; this will be found a valuable assistant to parents and teachers.

For sale at the Depository, No. 28 Ann street,
November 20. tf

BOOKS RECENTLY PUBLISHED,

BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

FRANCIS LUCAS; or, 'THY VOWS ARE UPON ME.'

VISITS TO AUNT CLEMENT; or, *Conversations on the Connexion between the old and New Testaments.*

A BOOK FOR BEGINNERS: or, *A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D.*

THE FESTIVALS AND FASTS OF THE CHURCH; *A Series of Familiar Conversations between a Godmother and Child.* FOR THE USE OF YOUNG PERSONS.

For sale at the Depository, No. 28 Ann street.
November 20. tf.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.
Oct 22—tf

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*
New York, Oct 30, 1841.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16. tf

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART Second of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.
November 6. tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman,
111 Nassau street,
DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.
Price 18 cts.
Oct. 2—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

POETRY.

From the British Magazine.

"With my lips have I declared all the judgments of thy mouth."—Psalm cxix. 13.

Thou hast spoken to the world,
  Thou hast sent among the dying
Words of life; thou hast unfurled
  Flag of truce,—we see it flying,
Bright in apostolic hand,
Leading onwards to thy land.

Pard'ning grace and holy law,
  In thy mercy, thou hast given;
Both combining, meant to draw
  Men in penitence to heaven.
Medicine choice to heal the soul,
Sent to make the sinner whole.

Wide the mercy is to spread,
  Tidings glad of free salvation,
Trumpet-tongued, to wake the dead,
  Rending earth's remotest nation;
Pealing forth, till every ear
Shalt perceive thy name is near.

LORD, I hail the promised day,
  Gladly count each gracious token
Of thy universal sway,
  And of Satan's power broken,
When the word of truth shall bless
  All the world with righteousness.

But, while waiting for that hour,
  Shall my tongue be still from telling
All the riches of thy power,
  And the glory of thy dwelling?
Let me ever try to win
Some poor sinner from his sin.

Give me then that love to feel,
  Strength'ning every weak endeavor;
In my heart thy truth reveal,
  And from sloth my soul deliver,
Till my lips with zeal declare,
How divine thy judgments are.

From the British Magazine.

REFLECTIONS ON RUINS.

"The evil that men do lives after them;
The good is oft interred with their bones."

Why does everybody go to see a ruin? It is not one person or another; the taste is almost, perhaps quite, universal, which places a ruined castle or abbey at the head of the lions of a neighborhood. To visit them, parties are formed who pay their annual visits to the same spot. To these relics of a former age the solitary wanderer bends his steps; and, single or in company, hardly a man exists who has not found himself in the contemplation of some scenes, whose history is not connected with himself or any of his, and belongs to times with which he has little to do, which he can only look back upon as matters of history, that are but remotely connected in the train of events either with himself or the state of society of which he is at present a member.

At any rate, the ruins of a castle or abbey are an object of universal attraction; we visit and revisit them, measure and remeasure all their dimensions, search into all the holes and corners with which such buildings are so plentifully stored, and which years of neglect and decay have abundantly increased. Not content with descriptions, we go far out of our way to satisfy ourselves of their accuracy, and think no pains too great by which we obtain information on a subject so universally interesting.

There are, indeed, a few persons in this world who prefer the neatly-painted and stuccoed front of a modern gentleman's residence, with its well mown lawn niched out with parterres, to any ruin that could be offered for their inspection: with such persons we can have nothing to do; their dispositions are so different from any of those with whom we have ever had to deal, that we are rather disposed to regard them as either grossly affected, and talking for the sake of making themselves conspicuous by differing from the generality of men, or to set them down as mere *lusus naturæ*, whose minds and opinions are no more to be regarded as models of what a man's mind ought to be, than some hideous dwarf or unsightly giant is to be held up as a pattern for the construction of the human body.

There are many causes that contribute to promote this universal taste: some go from mere curiosity, who, being raised but very little above the last mentioned class, go to see such sights merely to satisfy an inquisitive temper, and return to all purposes as wise as they went, and verily we believe not a whit wiser; others, again, visit them for fashion's sake, that they may talk of what they have seen, that when the subject is introduced they may not seem ignorant of a general topic of conversation; some, again, make the visiting of such scenes a matter of pleasure, who agree to make a pic-nic in some ruin, and go there merely for the pleasure of a day's chatter with their cousins or their sweethearts, have an hour or two of wine or flirtation, as it happens to be a party of gentlemen or ladies, and wake up the next morning with the headache or the heartache, as the case may be, but with as much knowledge of the scene they have visited, as much advantage gained, as if they had never been there. Now we do not mean to say that there is not a time for pleasure and innocent recreation; we would not have people's mind always on the stretch in the pursuit of information; but there is a more worthy object than any we have yet mentioned to be gained in witnessing the scenes of bygone glory; and the following thoughts were suggested in a recent visit to some of the ruins with which the southeast of England is so thickly strewn. There are, indeed, few circumstances in our lives which may not teach us something or another, and none surely are more likely to be instructive than a visit to the abodes of the great or the holy men of former days, and the contemplation of the changes which have taken place, whether for better or worse, since the days when those houses which are now so fast crumbling to decay, were the abode of courtly splendor and military glory, or the more hallowed precincts of some religious, or, as it would be called in these days, superstitious institution.

Let us turn our attention to scenes of this latter kind, and consider the gains and losses which England has derived from the utter demolition to which they were subjected by what we cannot but think was the hand of barbarous and cruel sacrilege. Who was it built them? When were they built? To whom were they dedicated? To what purposes were they applied? To these questions, no doubt, we should hardly obtain two answers alike. We know that some would say that they were built by a superstitious and priest-ridden people, in an age of uncommon darkness, and that they were applied only to impose upon the laity, and to increase the power and luxuries of the priesthood. We do not think this a true, and certainly it is not a charitable, account of the origin and use of those religious institutions which were once the glory of England, and whose ruins even now frown upon a faithless and degenerate age; and by the interest we take in their poor remains, and the ornament even their ruined walls are to the country, reproach us with the thought of what we might have been had the liberality of their founders and benefactors been preserved to the Church in England.

Now, when men claim to have certain feelings and thoughts,—when their conduct accords with their claims, and especially when that conduct implies self-denial and a resignation of the riches of this world, it seems unreasonable not to give them credit for speaking the truth; and such were most of those who founded and endowed our monastic institutions; but among so many we cannot suppose that all were guided by such a holy desire; some were instigated by ambition probably, and a desire to leave their names to posterity; some thought that by giving up a portion of their wealth they could purchase to themselves that eternal happiness which the violence and rapacity of their previous lives seemed little to deserve; some, in memory of their friends, for whom they desired to purchase the prayers of the Church, were drawn into acts of liberality. But even though we grant that all were not urged by the same feelings of religion, yet in all cases, or at least with very few exceptions, we may see a gleam of something better, and allow some justice to those claims of religion which all must have professed before they would have put themselves out of the way to promote its glory, and increase its means of doing good. It is but just, then, to grant that those who thus dedicated their wealth to GOD, were moved to such conduct by feelings of religion, sometimes indeed, if men will have it so, of superstition. For our own parts we could wish, in this cold calculating age of ours, to see a few instances of such superstition, of men who could venture to take up His cross—such as Nicholas Ferrer and George Herbert—in spite of the opinion of the world.

It is plain, then, who built them; and they rose in what men call the dark ages, whose light still shines before men, in spite of all the abuse which is levelled against them by the darkness of the last three centuries, which have left behind them a testimony whose very ruins will long survive the poor attempts of more modern days. That they were dedicated to GOD, no one can deny; but some will dispute whether they were used in his service to whom they were consecrated. And now we come to consider a different class of persons. It is hard and uncharitable to deny that the founders and benefactors were inspired with a holy and religious zeal; but it does not therefore follow that some of those who partook of their liberality might not abuse their benefits to their own vices But where is not that the case? Are men so much better now, that they never abuse the liberality of a benefactor? And considering the religious state of those who were most liberal in their abuse of the monastic institutions, and the temporal advantages they derived from their ruin, we may surely take their account of the religious houses, with a great allowance for the interested motives which prompted their zeal for their destruction. Probably, then, though the liberality of the founders was sometimes abused, it was much more frequently spent nobly, and worthily of both the founders themselves and, what is much more, of that holy religion to whose honor and glory those sacred edifices were raised and endowed so liberally.

To what purpose were the revenues applied? We need not fear to grant that they sometimes fell into the hands of bad men, as what does not sometimes, however sacred it may be? But to suppose that hundreds of men, who had vowed to devote their lives to GOD, should with one consent unite against him,—that, contrary to the vows they had taken, and the professions they had made, they should join in a common league to deny and despise all that they had been taught to consider holy, is not only uncharitable, but absurd. We may therefore, notwithstanding all the calumnies of enemies, and the abuse of interested opponents, believe that neither the monasteries nor the monks were so bad as we are generally taught to think them.

But supposing, on a fair computation of abuses, say in forty-nine cases out of fifty, the revenues of monasteries were spent as they ought to be, what were the benefits derived to England from the noble institutions, for such they doubtless were, which the liberality of good and holy men had raised to the glory of GOD? In the first place among the advantages, it was surely no trifling one to England, when daily and hourly the priests of her Church were offering their praises and prayers to GOD for the prosperity of this Church and nation; when each abbey formed a peaceful and verdant oasis in a world which was unhappily too often a scene of violence and rapacity, and offered a home to those retiring and gentle spirits who recoiled from the discord and disturbance that reigned beyond their hallowed precincts; who deemed themselves happier in the pursuit of theological study, or engaged in the exercises of the religion of peace and humility, than they could have been in vanquishing enemies, or in hurrying hundreds of their fellow-creatures to a violent and dreadful death. This, surely, is no small thing. We frequently talk of the daily service of our cathedrals, and of the colleges in our Universities; we wonder at and admire the few resolute men whose parish churches are daily opened for the same purpose; but compare this state of things with that before the destruction of our religious houses, when scarce a town or even a village of any importance was not daily, seven times a day, resounding with the praises of GOD, and with prayers for blessings on the Church and nation of England.

Again, the monasteries were the sources from which was derived all the learning of the kingdom, not those only who sought the deeper truth of Christianity, and desired to look into the records of former days; but to almost every monastery a school was attached, where Christian men might learn so much of their faith as was necessary to salvation; and to the schools was appointed a master, who was paid from the funds of the monastery. Besides this, there was an officer appointed, whose office it was to distribute the alms that were always to be given at the gate, and to search for those poor and needy persons whose situation claimed the charity of their brother Christians; and on great days their hospitality was increased into munificence, and the whole country round was called upon to commemorate the liberality of the founder, and return blessing to GOD who had put such thoughts into the heart of his creatures. And the loss of these advantages, which disappeared with the monasteries, was felt most severely at the time; complaints were made by persons in authority of the loss of the monastic schools; whole villages were depopulated and their inhabitants ruined, by the expulsion of those to whom they had been accustomed to look for assistance. And nothing can be more painful than the description of the sufferings of the people under this severe loss.[*]

(*To be continued.*)

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[*] The following note is from the Life of Bishop Ridley, by his nephew:—

"The dissolution of monasteries had turned many thousands adrift. Some of these, how unworthy soever, were presented by the new lay patrons to benefices, in order to save the pensions reserved for them, which filled the cures with ignorant, idle, vicious men, who continued arrant papists, notwithstanding their outward conformity. Others had no pension paid them, lived upon free booty, and occasioned the severe act against vagabonds, which enacted 'that all who should any where loiter without work, or without offering themselves to work, three days together, should be seized; and whosoever should present them to a justice of peace, was to have them adjudged to be his slaves for two years.' The lands granted away from the monasteries were now let at rack rents, which discharged vast numbers of little tenants with their families, and turned them unprovided for upon the public; insomuch that commissions were granted this ensuing year to redress the following grievances: the decay of towns, villages, and houses of husbandry, which dropped and run to ruin by these means, converting arable into pasture, as the wool was then most beneficial, which almost depopulated many places, there being now only a poor shepherd boy or two in the room of many families; the heaping together of farms, which were let at rack rents, to the expulsion of the poor farmers, and driving the rich ones upon this expedient for selling very dear, holding up their own cattle at a great price, and buying up what was offered at less, that they might be masters of the market. Rents were raised from forty to a hundred pounds per annum, farmers decreased above two thirds, and the prices of things were raised near seventy per cent. In prevention of which evils, John Hales, clerk of the Hanaper, brought in three bills this session to oblige landlords to rebuild the farmhouses which they had dropt; against regrating victuals; and, for more plenty of provision, that every man for every hundred of sheep above six-score should keep two kine, and for each of those kine one calf, and for every two kine above ten one calf. Besides these inconveniences, which grew up after the demolition of monasteries, the original poor of the kingdom, who were formerly maintained by those monasteries, were now deserted, although provision had been made by King Henry that the lords to whom those lands were let or sold should keep hospitality, and minister daily alms; yet they neglected their duty in this point, and the great men's neglect to keep hospitality was one complaint to be inquired into and redressed by this commission. The remedy for this came very late, nothing being done in it till the 5th and 6th of King Edward, when they were left to be supported as every parishioner of his charitable devotion would give; but by the 39th Elizabeth that evil was more effectually obviated by the parish rates. However, gentlemen's neglecting the country, not keeping open hospitality, racking their tenants, joining farms together, impoverishing the neighborhood by the want of their succor and patronage, and leaving the turbulence of the people's spirits to work without the awe and restraint of superiors, was never remedied in this reign.

"To these vast numbers diverted from their usual manner of support, must be added many whom the decay of scholars in both universities left a burden upon the public. The charity of Londoners had formerly maintained several poor scholars: this charity now stopped. The dearness of provisions, and the little encouragement left for learning, had so reduced them, that Latimer complains in this year that there were ten thousand fewer scholars at Cambridge than were there twenty years before. Here, therefore, was a great army of necessitous persons driven out from any allotment in the society to shift for themselves."

From the London Ecclesiastical Gazette.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

October 8, 1841.

Her majesty has been graciously pleased to address a letter to his grace the archbishop of Canterbury, requiring a collection in aid of the funds of the Society to be made in every church and chapel. This letter is now in course of circulation. Since the year 1838, when the last royal letter was issued, no fewer than 100 clergymen have been added to the Missionary List of the Society, whose annual expenditure has thus been increased by a sum of £10,000. The Society, however, relying on an awakened interest in behalf of its great objects, is still anxious to meet with well-qualified missionaries, especially for the Indo-British of Bombay, for the natives of Guzerat, for Madras, Cape Coast Castle, South Australia, the West Indies, and New Brunswick.

The following extracts from a Charge recently delivered to the clergy of Southern India, by the Bishop of Madras, will be read with interest:

"India wants many more English clergymen, and will want a large body of them for many years to come. Ample work might be found for a hundred English missionaries in this diocese alone. British charity must send them out, and British liberality must maintain them, or the progress of Christianity in India will be greatly hindered; stopped it cannot be. There are here upwards of a hundred millions to whom CHRIST must be preached; for the King of kings and Lord of lords has established the decree and signed the writing that it be not changed. The share which our Church shall take in preaching Him to them depends, under GOD, in a very great degree, upon the faithfulness and zeal of its members in Great Britain.

"Upwards of 2500 persons have been confirmed at the different stations of Travancore and Tinnevelly; and upon those 2500 persons their respective ministers have a hold, which they will not fail to turn to their profit to help them forward in the right way which leadeth unto everlasting life. When tempted to fall away from their Christian duty, what a forcible appeal can be made to their Christian vows, to their solemn promise to renounce the devil and all his works, to believe in GOD, and to serve Him!

"The Church of England has now assumed a strong and firm position in India. The number of her Missionary Clergy here, although very far from sufficient for the work that is set before them, is on the increase; and I am most thankful to say, that the men we have are such as India requires, faithful servants of Him whose commission they bear, and faithful ministers in the Church that sent them hither.

"Even during the comparatively short time that I have passed in this country, I am satisfied that a decided improvement has taken place in our missionary machinery; we work more systematically and more *together*, as we begin to see our way more distinctly. We are, indeed, still mere clearers of this vast moral jungle, mere breakers up of the hard rocky soil; but enough has been done to hold out a reasonable prospect that the ground will at last prove very productive, and we labor, therefore, not only in faith, but in hope.

"Most thankful are we that those members of our Church in England who have the means are at length roused to a sense of the obligation which is now peculiarly upon them, to contribute in proportion to those means to the maintenance in our colonies of a pious, learned, and large body of missionary clergy, by supporting our missionary societies as they deserve to be supported.

"It is constant excitement and overwork which break us down, sending many of us home, and some to an early grave. We want, therefore, more clergymen to share with us the burthen and heat of the day. We have already far more native Christians than it is possible for our present limited number of missionaries to instruct and superintend; and rapidly increasing families will soon want instruction and superintendence also, or they will fall back into idolatry,—they will starve or faint by the way, because they have no bread here in the wilderness.

G. T. MADRAS.

"*Kotagherry, 13th Feb. 1841.*"

The following interesting details are extracted from a letter of the Bishop of Calcutta, dated August 11, 1841:

"You will see in the Report now about to be printed, that in the Barripore circle there are 512 baptized, and 737 under catechetical preparation; in the Tallygunge mission 522 baptized, and 619 catechumens; in the Hourah, 48 baptized, and 40 catechumens; in the Tumlook, 125 baptized, and 68 catechumens; and at Cawnpore, 65 female orphans and 62 males baptized, and about 200 children in six schools; making, without these last 200, 2798 under instruction, of whom 1334 are baptized."

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug. 21.—tf.

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,
BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,
HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENSCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our Books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music."—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says: "One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized*. In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured base."—*Chronicle of the Church, New Haven, Con.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York*, of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—Dayton & Saxton—and of V. Blake, 54 Gold street; in *Utica*, N. Y., of I. Tiffany; in *Philadelphia*, at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore*, of D. Brunner, No. 1 North Charles-st.; in *New Haven*, of S. Babcock; in *Hartford*, of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston*, of James B. Dow; in *Springfield, Mass.*, of G. & C. Merriam; and in *Natchez*, Mi., of Rev. Dr. Weller.

Nov. 6—8t

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16, 8t JULIA DE VEUVE.

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the bove. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author Oct. 2.

MODERN THEOLOGICAL BOOKS.

TO CLERGYMEN, STUDENTS, &c. &c.

BARTLETT & WELFORD,
Booksellers and Importers, No. 229 Broadway,
Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols
Bingham's Origines and other Works, 9 vols
Dr Burton's Works. 5 vols
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Burnet's History of the Reformation, 4 vols
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Archdeacon Daubeny's Sermons, 3 vols
Douglas on Miracles, 1 vol
Fuller's Church History of Britain, 3 vols
Hall's Contemplations, 1 vol
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Bishop Porteus' Works, 6 vls
Randolph's Theologican, 2 vols
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Archbishop Sharpe's Works, 5 vols
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Van Mildert's Works, 6 vols
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Clergyman's Companion, 1 v
Jones' Canon of the New Testament, 3 vols
Lewis' Hebrew Republic, 3 vols

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October 2—tf

WM. PEASE,

MUSIC PROFESSOR, (FROM LONDON,)
Organist, and Director of Music,
TEACHER OF THE PIANO FORTE, ORGAN, AND SINGING,

RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.

TERMS.

At the residence of the pupil, $30 per quarter.
At my residence, 25 " "

The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.

REFERENCES:

Mr. R. is at liberty to refer to the following gentlemen:

Rev. James M Matthews, D. D.
Rev. John M. Macauley,
J. D. Keese, Esq.,
James B. Wilson, Esq.,
Rev. Samuel Seabury, D.D
Henry Havens, Esq.,
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Clough, Esq.

Residence, No. 90 Fourth street, 2d door from Amos.

Sept 4—tf

KING & FEEKS'

CLASSICAL AND ENGLISH SCHOOL,

639 Broadway, near Bleecker-street.

THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.

The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.

Terms per Quarter.

The English Course, Arithmetic and Algebra,	$10 00
Book Keeping, (extra.)	2 50
Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.)	2 50
Latin and Greek, with the English and Mathematical course,	15 00
French and Spanish, each,	5 00
Drawing and Painting,	5 00
Stationary,	50
Music, (extra.)	1 00
Junior Class.	
Spelling, Reading, Writing, and the Elements of Arithmetic and Geography,	7 00

J. W. Thomson, A. M. Instructer in the Classical Department.
A. Pestiaux, Instructer in the French Department.
Ramon Garbayo, Instructer in the Spanish Deparment.
Edward Purcell, Instructer in Drawing and Painting.
G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux. Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.

Aug. 28—12t.

BROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avennu, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and combines complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.
Ancient and Modern Languages, &c., $200 per annum.
No extra charges whatever.

All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*

Brooklyn, June 5, 1841.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, a the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yr

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,
At the Office of the Churchman, 111 Nassau-street,

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75.
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order.
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ.

September 25—tf

PUBLISHED, AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 28 ANN STREET, NEW YORK,

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
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